

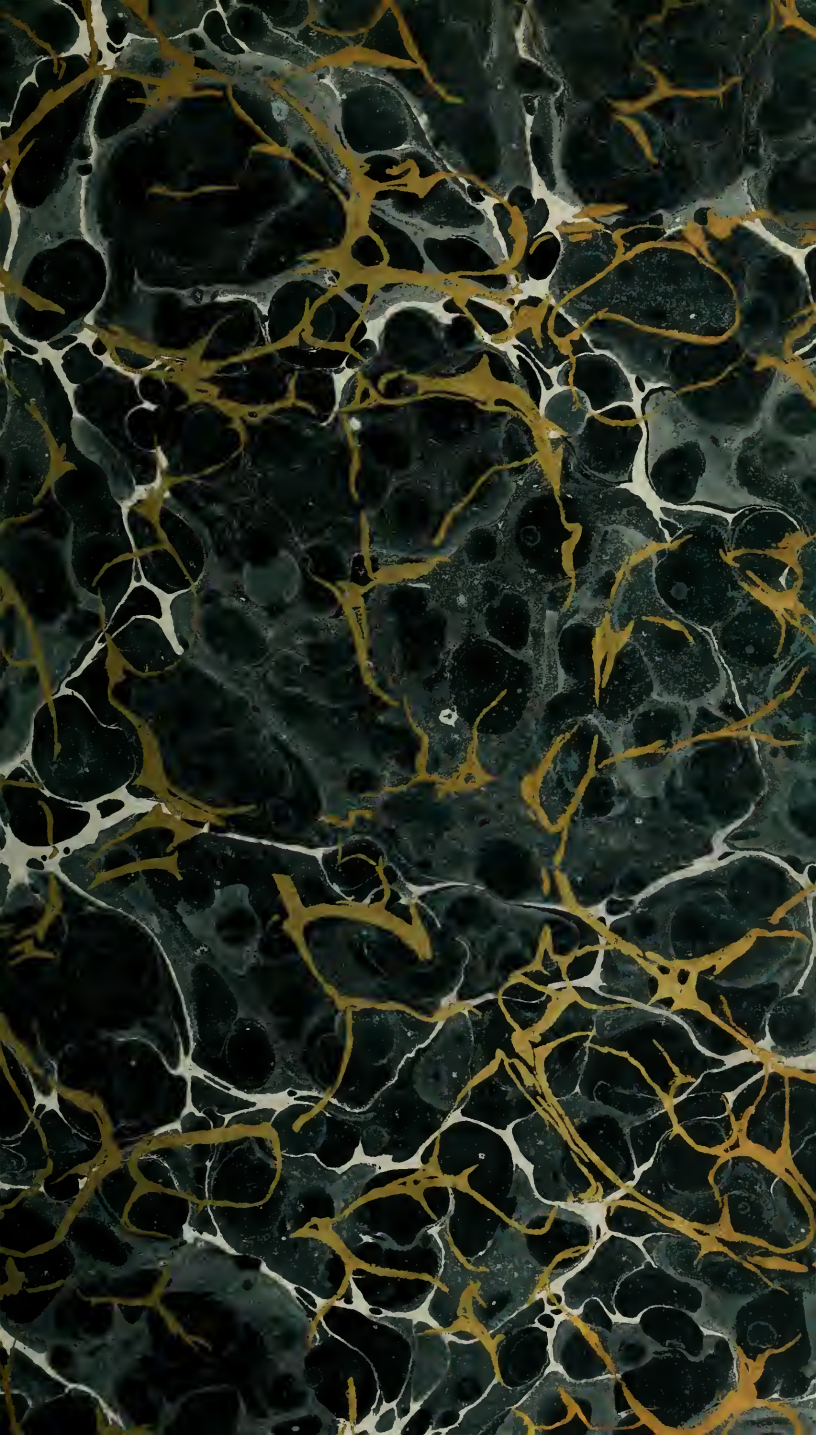
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THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG



THE
SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG

*BEING THE RECORD DURING TWENTY YEARS OF
HIS SUPERNATURAL EXPERIENCE*

TRANSLATED BY

PROFESSOR GEORGE BUSH, M.A.

AND THE

REV. JOHN H. SMITHSON,

IN FIVE VOLUMES

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THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG.

CONCERNING THE INHABITANTS OF THE EARTH MARS.

1539. SPIRITS appeared in front to the left, who were said to be from the earth Mars, and who declared themselves to be holy; not that they were holy [in themselves], but the Lord, who is the Only Good, is their holiness.

1540. As to the life of the inhabitants of that earth, I heard that they live in societies, but not under governments, the societies being such that they perceive immediately from the face, eyes, and speech, thus externally, whether they are among true associates, whom they thus recognise, and to whom they adjoin themselves, so as out of many to make one. In this manner they know how to choose such companions for themselves as are congenial in temper and thought, in which they are very rarely deceived; they become friends forthwith; yet they feel no aversion to others, as no such feeling as aversion or hatred exists among them, but conjunction according to states of mind, and by means of external things.

1541. So far as external mediums are concerned, knowledge [of each other] is acquired from the face, especially the province about the eyes; and also from their speech, which is distinguished from that of others by not being sonorous like the speech of the inhabitants of our earth, but by being a kind of tacit speech, formed by means of a more subtle atmosphere, which is directed towards the mouth, and enters there, and thus [passes] through the Eustachian tube. This tube, it appears, is their organ of hearing. One of them spake with me in this kind of

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speech, that I might know something of its nature. It entered through the lips, the fibres of which are disposed to a diverse receptivity, and thus penetrated through the Fallopian tube, and thus upwards. It was perspicuously perceived, and is much fuller and more perfect than a language addressed to the ear, inasmuch as it conveys at once a greater variety of ideas.

1542. (Their consociations [or social gatherings] are delightful, from the interest taken in the things transpiring in their societies and those also which occur in heaven. They moreover worship our Lord alone, because He is the Very Good.)

1543. (They are also in an angelic or exceedingly great body, constituting [or representing] that which is called thought; and they bear an exceedingly strong resemblance to the Most Ancient Church, which is described under the person of Adam, while abiding in its state of beatitude.)

1544. Their societies are various, which is evident from the fact that every member can be associated with his like, and thus through that earth is constituted, as it were, a common angelic society of heavenly interiors, with variety, and yet with discrimination, as they perceive the interiors of their associates by means of their exteriors; consequently not in the mode common to spirits and angels, to wit, through a sphere of ideas, for as they form a judgment according to their perception, so do souls and spirits from externals,

1545. (Their faces were seen by me, though they were themselves unwilling to show them, but eventually the manifestation was made. The face, below the nose, is black, not bearded, and yet black; the upper part is yellowish, not unlike the hue of the men of our earth who are not wholly white. This blackness, which extends towards the region of the ears, is in the place of a beard, thus from a similar cause in nature, and of equivalent representative import, as far as that part is concerned.)

1546. (They subsist upon different kinds of pulse, as also upon a certain round fruit which springs up immediately from the ground, not to mention the fruits of trees.)

1547. (They wear clothing also, but from what material they form their garments, whether from wool, or from cotton, or from leaves, or from the fibres of bark agglutinated by a certain species of gum, which they affirm, they do not care to be explicit, saying it is a matter of no consequence.)

1548. (Those among them who begin to cherish sinister thoughts thereby dissociate themselves from the rest, who are unable to remain in their society; consequently they are left to abide alone in rocky caverns, uncared for by their former companions. There are, however, certain societies which endeavour by various persuasives to work upon such persons and compel

them [to return to a better state of mind], but still it is a species of dissociation; and so long as they do not become satisfied as to their conversion, or whether having once lapsed they will so remain, they do not openly speak of their condition. The sole reason of this is because they have not a confirmed hope of their repentance, of which they have no assurance from their actual conduct.)

1549. (((One of the inhabitants was represented to me as if with his face in heaven, and his body on the earth. They constitute or represent, therefore, that in man which is called thought.)))

1550. (They spake of fires, saying that they know how to make fluid fires.—1748, March 19.)

1550½. (One of the spirits of Mars who was with me, and who was a subject of others, drew back the superior frontal part of my head towards the back part, signifying thus the character of their thought, that it was not so much of the cerebrum as of the [cerebellum or] will, implying, however, that they act not from their own will, but from the fear of the Lord. Accordingly this drawing back of the head, and indeed of the whole body, took place.—1748, September 25.)

CONCERNING THE SIGNIFICATION OF A PIT, AND OF THE DIFFERENCE BETWEEN THE SPIRITUAL AND THE CELESTIAL MODE OF FELLOWSHIP.

1551. In order that I might know the signification of Joseph's being cast into a pit (*puteus*) [: examine to see whether the reading be *fovea* :], and thence drawn out by the Israelites, and how it happened that none of them except Reuben knew where he was [I was instructed as follows].

Examine how far these things agree.

1552. Being in vision I spake with spirits, of whom some said they wished to have me in their company. Accordingly, after some little delay I was in consort with genii or celestial spirits, and I then disappeared from the spiritual with whom I had previously been. These, not knowing whither I had withdrawn, sought me, saying that they knew not where I was. I was in fact in company with the genii, and while in that state they [the spiritual] seemed to disappear, although I was near by, and heard them speaking, and seeking me.

1553. When I thus disappeared from sight, they supposed (as is usual with them) that I had fallen into a pit, and when they sought me there they let down a pole suspended crosswise from a rope, supposing that when they withdrew it the person who

was to be drawn up would be found sitting upon the pole; but as there was no one seen in this case sitting in that position, they said that he was not there, seeking solicitously in the meantime to find where I was. They were then in their representatives, which were like dreams, because not in the life of fellowship with me.

1554. From the pit there issued, as it were, black spirits, and the pit was filled with water to its mouth, it being to appearance like any other pit on the earth.

1555. It hence appears that when any one comes from the company of spirits to that of genii, he seems to the spirits to have escaped: such is the difference. I wished to say to them that I was near, but they could not hear.

1556. The mode of acting of the genii when in company with others is soft, gentle, and tacit, like the pulsations of the heart.

1557. Hence it may be inferred what was represented by Joseph's being let down into the pit and drawn up again; for the things related in the Word correspond to similar things which occur in heaven.—1748, March 19.

CONCERNING THE INFIDELITY OF CHRISTIANS.

1558. In the presence of many spirits, and, as I think, of Mahomed also, I was thinking with myself, that is, was tacitly saying to myself (: for my thought is a kind of speech :), how wonderful it is that in the other life so few of those who were called Christians inquire for the Lord, while others who were the votaries and worshippers of men, nay, of devils, seek out the objects of their earthly idolatry, and pay their homage even there; which is evident from the case of those who inquire for Mahomed, for Abraham, for Jacob, for Moses, or whoever else were the idols acknowledged. But I was informed in reply that evil spirits and devils have a perception and sensation of whatever is divine, regarding it with aversion and hatred, and consequently striving against it both in the life of the body, and after leaving the body, while in regard to what agrees with their dominant state or is diabolical, the case is quite the reverse, which, by the way, affords abundant evidence that the Lord is God and ruler of the universe.—1748, March 19.

HOW IT IS THAT THE MINDS OF THE INHABITANTS OF THIS WORLD ARE IN COMMUNION.

(((((This being in communion results from what has been revealed respecting the inhabitants of the earths of this system,

namely, that those of the planet Venus and of our earth are such as constitute or represent corporeal things and the appetencies connected with them, thus also terrestrial and lower worldly things; consequently they are those who rule the external senses.

In like manner the spirits of the earth Jupiter represent rational ideas, for they live free from care, as it concerned those things that pertain to the bodily senses. They are, so to speak, a sort of ground in which things interior and inmost are sown, for without an interior rational idea those things which are still more interior and intimate are not inseminated. It is also a characteristic of ideas originating in the outward senses, that they prompt to vocal utterance.)))))

The spirits of the earth Saturn correspond to interior sense, or reason ;

The spirits of the earth Mercury to knowledges ;

The spirits of the earth Mars to thought.

THAT MORE THINGS MAY BE COMPREHENDED IN A SPIRITUAL IDEA
THAN IT IS POSSIBLE TO BELIEVE.

1559. A spiritual idea is that by which a man, while he lives as a spirit, and thus separated, as it were, from the body, acts and thinks. That ideas of this kind are, as was said before, more full and more perceptive of things, is evident from the fact, that by means of a spiritual idea it can be known and perceived to the life how the case is in regard to man's non-ability to think, much more to act of himself anything that should not be sin, even while he intends good, as, for instance, his own conversion and self-moved repentance,—how all this may be done, and yet there may be sin, not only in the general act, but in the minutest particulars,—all this, I say, may be set forth and shown most vividly to a spiritual idea. This has been shown to me at different times when I have supposed that I thought in this way and not in that, because the one way was lawful, right, and best, and the other not. Thus I supposed, but still I perceived that it was sin, because it was from myself. Thus, for instance, when I would convert myself to the Lord, and thus apply to myself any species of good, as the good of faith, the good of obedience, the good of what is commended in the Word, yet I still perceived that there was sin in the singular and most singular items of the act, so that [it was clear that] there is nothing in man but what is vile and polluted. Being inwardly moved, even to a degree of indignation, at not being able to do anything of good, the spirits also were in like manner

indignantly affected, saying that thus they did not know what good they could do, however much it might be commanded.

1560. From this the conclusion evidently follows that there is nothing good in man, but all good is of the Lord, and that man cannot arrogate to himself aught of good, still less of faith; and yet that this itself is a point of faith, and when recognised as such the ability is in some measure granted; for when I thought from myself also that this was the Lord's gift, and that I was to leave it to Him to work good within me, [I saw] that this also was sin, because from myself. Wherefore whichever way man turns himself from [or of] himself, there is sin; consequently all good is of the Lord. But inasmuch as this fact cannot be perceived except by a spiritual idea separated from the body, I can easily perceive how incredible it should appear to men. But that such is actually the case I can affirm in the strongest manner.—1748, March 20.

1561. As often, therefore, as man reflects within himself that he thinks good, or does good, it comes from his proprium, thus from a certain self-love, cupidity, and appetite. What he thus attributes to himself under these promptings, there is sin in every particular of it. The good, therefore, which is imparted by the Lord is wrought within him while he does not reflect from himself upon it; that is, while man remains ignorant of it, according to the Lord's Word, that man is regenerated, he himself being unaware [of the process].

CONCERNING A COMMON [OR GENERAL] IDEA INTO WHICH FLOWED THE DISTINCT IDEAS OF OTHERS.

1562. Being in a common [or general] idea, which was, as it were, the idea of all, without determination to anything definite, there appeared to me [an idea] which I am unable to describe, inasmuch as it is only in the spiritual world that such an idea can be perceived. It may exist, indeed, with some men [in this world], but it is not perceived. Into this idea there flowed the particular or singular ideas of spirits, which I understood with considerable distinctness in general, remaining myself meanwhile in a general idea. In this way singular ideas from others would flow in, and I could understand them. It was said to me that such is the idea of certain spirits.—1748, March 20.

((((Hence it may appear that general ideas are in themselves distinct from singular ones, and yet the singular exist in the general, though singulars do not know that they are in the general. This general idea was not sufficiently determinate for singular things to apply themselves to it.))))

CONCERNING BODILY APPETITE.

1563. There are spirits who constitute what is called appetite, even that of the body. These appetites are various, as of eating, drinking, etc., since it is well known that man is prompted by a certain craving to enjoy the luxury of baths, of fine clothing, and the like.

1564. A certain spirit was so goaded by a longing for a linen under-garment, that he said he could scarcely live if I did not put one upon him; and when invested with it he had such a delight as nothing could surpass, and prayed that he might be left to enjoy his pleasure undisturbed.

1565. As to sense, however, as of touch, he said he did not possess it, so that while appetite pertains to spirits, sense or sensation belongs to man. I asked him whether he had a sensation together with mine when I touched the linen for which he so much longed. He said that he had no sensation himself, but he perceived that I had.

1566. There are spirits, therefore, who are called appetites, with which some are so inflamed that they can scarcely restrain themselves. Such spirits are of manifold genus and species, for the objects of appetite are innumerable, some of which are corporeal, or pertaining to the body, while cupidities are of the mind. Such spirits are called appetites, because they make man to crave, or excite his appetites, whence they have their delights; but sensation is proper to the man only.

1567. Such spirits have derived that peculiarity from their life in the body, inasmuch as they have cherished a craving desire for certain bodily things.

1568. For the sake of distinction [in the use of terms], appetite, or to crave, is predicated of the body; cupidity, or to covet, of the mind; while earnest desire, or to desiderate, pertains to the interior or rational mind. To be willing is of the still more interior mind; while to be effected, though the term is often employed in other connections, is properly to be understood only of the inmost.—1748, March 20.

[OF THE] SPIRITS WHICH CONSTITUTE THE PROVINCE OF THE SMALL CUTANEOUS GLANDS.

1569. There are spirits who, while they wish to know anything, say some that it is thus, others that it is thus, and so one after another, and while they are speaking they observe whether what they say flows freely, without any check or spiritual resist-

ance, in which case they take it for granted that their views are correct. This is a common occurrence with certain classes of spirits, to wit, speaking as if they knew, when yet the fact is not so, nor do they know how it is. Others, again, do not take such positive ground, but observe, as was said, whether there is any spiritual repugnance, and thus an obstruction in the flow, from which they conjecture, and say that it is not so; for while it flows freely they suppose that it is of course from heaven or the Lord, inasmuch as there is nothing there which is contrarious, but all is accordant.

1570. These are they who constitute the small cutaneous glands, of which there is a twofold kind, one with sensation, another without. Those with sensation are such as explore, from their own utterance and diction, whether the thing is so, just as the little glands examine whether the substances that come in contact with them are such as they may admit. The others who are without sensation are such as deal in affirmation, and supposing the case to be thus, and so do not scruple to assent with a kind of audacity.

1571. There are such in the life of the body,—persons who desire to know everything, whether it concern them or not, as, for instance, what is going on elsewhere, in societies, or among particular acquaintances, which they are prompted to relate to others. They are thus [a kind of gossiping] informers, of whom some doubtingly, others confidently, throw out and scatter their reports. There are vast numbers, whole cohorts, of such characters.

1572. Such is the nature of those who preside over the province and function of the glands; and such is also the correspondence of their interiors and exteriors with these organs.

CONCERNING THOSE WHO ARE INORDINATELY DEVOTED TO DOMESTIC CARES.

1573. I saw a kind of small habitation considerably low down under the left foot a little in front, in which was a large chamber furnished with utensils, which, however, I did not see. The chamber led into a long hall, according to a common construction, and through the hall there went a woman of small stature and deformed person.

1574. Upon my inquiring the meaning of these things it was replied that such as were excessively devoted to domestic cares in the life of the body occupied this kind of habitations, and that they still remain engrossed by their (wonted) cares. It was also said that they are, for the most part, from the inferior

classes of the people, consisting often of old women, who, although these cares do not pertain to them, yet still assume them, neglecting, like Martha, the better things, such as pertain to faith.

1574½. They appear small from being in a low place, and deformed because such [is the effect of] the cares.

HOW REPRESENTATIONS DESCEND FROM THE HEAVENS.

1575. I saw a certain garden of large extent and embellished with shaded walks, in which the trees, as I was informed, were adorned with leaves, but without fruits. I inquired how the spirits could produce these and similar representations which are so frequent among them.

1576. I perceived that the angels of the interior heaven, while they are in their ideas, and, as it were, in parables, have inserted into these ideas corresponding objects or scenery, by which their ideas are aided. These things, when they are conveyed down among spirits, are immediately formed by them, according to their fantasies, into new representations on a larger scale, retaining, however, the idea of the angelic society, though modified by their own. Thus the [original] idea grows into a representation.

1577. A similar process of growth or expansion takes place when an idea passes from a more interior (*intimiori*) to a more exterior (*interius*) heaven,¹ although unconsciously to the recipients, for in the exterior (*exteriori*) heaven are certain natural elements, to which their ideas adhere, and which govern their form. In the heaven of spirits, or the spiritual world, the same things become material, thus growing, as it were, from a soul into bodies; and these bodies enlarge themselves according to the forms, qualities, and states of the societies concerned.

1578. The same thing holds good of other representations also, as those, for instance, which are of the animal kingdom, and those, too, which pertain to terrestrial objects, as woods, fields, rivers, mountains,—of all which the souls [so to speak] are to be sought in the interior, intimate, and inmost sense. For from the celestial, which is the soul, is formed the spiritual, from the spiritual the natural, from the natural the material, of the threefold kingdom [the mineral, vegetable, and animal].

¹ It is important to remark in reference to these terms that in this and many other passages of the Diary, Swedenborg uses *interior*, *intimior*, which, in order to be clearly intelligible to the English reader, we are obliged to express by *exterior* and *interior*; inasmuch as by the Latin *interior*, *interius*, he means that which is relatively or comparatively exterior.—Tr.

CONCERNING THOSE WHO FORECAST THE FUTURE, AND ARE
SOLICITOUS RESPECTING IT.

1579. While asleep there was presented to my view a wooden house with a roof, but without windows, in the third story of which were certain persons who, when I would fain come to them by passing over a bridge, refused to admit me. Whereupon, being cast down, I attempted to climb up, not by ropes, but by twisted threads, along certain small interstices in the wall, which I used for the purpose of lifting myself up that I might succeed in a second attempt to reach the third story, though the attempt was attended with danger of falling. I still was not able to ascend whither I wished. On awaking I heard that another also was desirous of mounting to the same loft, concerning whom it was repeatedly said, "Now he enters," to wit, by an entrance under the roof. Those who dwelt there were unwilling to admit any one, and they were moreover said to dwell upon the roofs.

1580. Upon my inquiring who these were [or whom they represented], it was said that they were those who in their lifetime were prone to vaticinate concerning things to come, and again that those who are anxious for the morrow, and do not trust to the Lord's providence, seem to themselves to inhabit such houses, and indeed to dwell upon the roofs, and also in a dark story under the roofs (: *mercka i winden* :),¹ while the house appears to be constructed of wood, and without windows. In the place of windows there are unclosed apertures, and those who would fain resemble the inmates scale the walls in the manner described, viz. by means of twisted threads or fascicles of such threads, and at the same time with much peril.

THAT FALSITIES HYPOTHETICALLY ASSUMED ARE SOMETIMES CONFIRMED TO SUCH A DEGREE THAT THOSE WHO DO IT DO NOT KNOW WHAT THE TRUTH IS, AND THUS ARE UNWILLING TO KNOW.

1581. Let one fact be taken for an example. Spirits partly erring and partly malignant assumed a hypothetical position, viz. the falsity that a spirit could enter into the body of a man, and thus live corporeally. This they were prompted to affirm solely from the fact that a spirit with man thinks that he is the man. But when I asserted that such was not the case they

¹ These are Swedish words, equivalent, according to Dr. Tafel, to a dark place in the ground, or possibly to an attic story under the roof.

were unwilling to pay any attention to the reasons [which I adduced], for having once assumed in theory the falsity, they were intent upon confirming it; when the fact is, that as the spirit then thinks, apprehends, and wills in like manner with the man, and the appropriate acts follow, the spirit therefore supposes that he is the man. But this does not last long; it only holds in those states [of the parties] which are analogous.

1582. Moreover, that a spirit should be able to pass into the body of another, and live in that body, is at once absurd and impossible, for the consequence would be that the form of one would be changed into that of another, the interior substances of the man would be entirely emptied out, and the substances of another applied, in their stead, to the fibres and vessels, while at the same time all that which had contracted a nature in the [life of] the body and been wrought into obedience to its proper form, would be assumed.

THAT THE QUALITIES OF SPIRITS CAN BE KNOWN AT ONCE BY THOSE WHO ARE INTERIOR, OR WHO CONSTITUTE AN INTERNAL SENSE.

1583. (((A certain spirit, who would fain arrogate merit to himself from his acts and his doctrine in the world, proceeding to a great distance in front, came to those who constitute the internal sense or to the spirits of the earth Saturn, and said that he was nothing, and that he was desirous of serving them. But at his very first approach, they replied that [they saw that] he wished to be great, and that they being small could not be with the great, thus intimating how much he arrogated to himself.)))))

1584. From this it is obvious that the quality of a spirit may at once disclose itself to the [above-mentioned] internal sense. There is a sphere, as it were, of spiritual effluvia which exhale, and produce a perception of the life of one's mind. This sphere I recollect myself to have perceived, and it has rarely, if ever, deceived me.

1585. (((Nor need this appear wonderful when a shrewd and intelligent man is aware from the face, speech, and actions of another of what quality he is, whether stimulated or sincere, and many other things, which are manifest to a man's internal sense. How much more perfect then must this power be with spirits, whose faculty of perceiving things of this kind so far transcends that of men, and with whom the quality of another spirit is at once revealed even from his mute presence alone, and much more from his speech. The manifestation which is from presence only I have often perceived.)))))

1586. The spirit was made to pass into another state, in which he could reflect upon his life, and see himself, as it were, in a glass, and he then confessed that he beheld himself deformed, defiled, overflowing with vilenesses, even to the point of utter self-loathing. In this manner spirits can be carried, as it were, out of themselves, or into themselves, and thus made to know themselves.—1748, March 20.

THAT THE PRIVILEGE OF CONVERSING WITH SPIRITS AND ANGELS
MIGHT BE COMMON AND APPROPRIATE TO MAN.

1587. Man was so created that he might hold intercourse with spirits and angels, and thus heaven and earth be conjoined. Such was the case in the Most Ancient Church, such in the Ancient, and in the Primitive also there was a perception of the Holy Spirit. Such was the case with the inhabitants of other earths, concerning which I have spoken before; for man is man because he is a spirit, with this only difference, that the spirit of man on the earth is encompassed with a body on account of its functions in the world. That heaven and earth are now separated, as respects our planet, arises from the fact that the human race has here, in the process of time, passed from internals to externals.—1748, March 20.

THAT CERTAIN ONES IN HEAVEN CALL THIS EARTH A PUTRID WELL.

1588. When discoursing concerning a plurality of worlds, and [suggesting] that the inhabitants of this earth were too few to constitute the universal kingdom of the Lord, I perceived that this earth was called a well of stagnant water.—1748, March 20.

HE THAT IS LED BY THE LORD IS BLAMELESS.

1589. (A man although foul and polluted with defilements, yet while led by the Lord is exempt from blame; for whatever of truth and good he thinks, speaks, and acts is of the Lord, and whatever of false and evil of the devil, for man then knows that he does nothing of himself.—1748, March 20.

1590. It may be inferred that while one is impelled by evil spirits to thinking or doing evil, he then consents or is in concert with them, but the Lord takes care to prevent his being associated with them in perpetrating or thinking evils.

1591. He who is not led by the Lord not only acts in concert

with evil spirits, but he also excites evil spirits to act in that manner, because he believes his cupidities and cogitations to be his own; but whoever is led by the Lord, he is excited by evil spirits, and yet the Lord so acts that he shall not consent. Such also is the faith of those who are led by the Lord.

1592. Evil spirits make no account whatever of such a man, and so speak of him, nor do they know otherwise; they hold him as a kind of dead instrument [for effecting their purposes], which they deduce from the fact that they suppose themselves to be the man; on other related points they are ignorant because they are not in true faith, for they believe no otherwise than that life is the special prerogative (*proprium*) of a spirit; and when this is affirmed, they suppose that the Lord is the cause of evil, when yet this comes from their form, which *is* properly theirs; but the form is merely organic, being in itself destitute of all life, and merely fashioned that life might actuate it,—and because forms are such, they cannot, although they would, think otherwise, for faith is the gift of the Lord alone, consequently the perception which is of faith.)

THAT A SPIRIT WHEN TAKEN UP INTO HEAVEN IS TAKEN AWAY,
AS IT WERE, FROM [OTHER] SPIRITS.

1593. Distance, in the spiritual world, exists according to interior states, as the more interior spirits are [in comparison with others] the more distant they are; apparent distance is another thing. When spirits are taken up into heaven they seemingly disappear altogether from [other] spirits, although they are in fact present to them, and lead them. I was, in my interiors, in some small degree in heaven, which I perceived from the angelic choirs. And though I did not understand these [choral exercises], yet I perceived that my interiors were in heaven. I then heard spirits inquiring for me, and saying, “He is not here,”—being ignorant where I was. During this time they spake from material ideas, such as belong to the memory of material things [*particularium*], thus vocally; and thus [it was shown] that I might be intimately present, even in their speech, and yet they not know it.

CONCERNING AN EXECRABLE RABBLE ROVING THROUGH HEAVEN.

1594. There is a throng of spirits wandering through heaven, who know not whence they are, though they say they are from

the stars or the starry worlds. They come flocking in troops and seek to seduce spirits, with some of whom they succeed.

1595. They are not content with the things which they comprehend, or which are adapted to their comprehension, but they are fain to penetrate the deepest arcana, like some on the earths who are never satisfied to know what faith, charity, and the fruits of faith are, and how men ought to live; but they burn to penetrate divine mysteries, not the inmost, but the supreme, namely, the nature of the union of the Son and His Father.

1596. This crowd is detestable, for they insinuate into the minds [of spirits] such things as it is not allowable to write, lest offence should thereby be ministered to the inconsiderate multitude, but they are such as relate to the union between the Son and His Father, which they make visible by impious representations, thus seeking to compass divine things by a material sense.

1597. But being of such a quality, their motive in doing this is, that when they have succeeded in seducing the man or spirit, they may be able to say that he belongs to them; for while they are perverting his faith, they know that they are alienating the man from the Lord; wherefore with some, after having overcome them by persuasions, they assert a right to them, and make themselves their lords.

1598. The mode of representation which they employ in effecting this seduction is various; as, for instance, that they make their subjects pass under their feet, from the back to the front part of the body, then taking hold of them, turning them round, throwing them down upon their backs, like captives to be stripped and spoiled, and then going away. Others, however, adopt other modes.

1599. By means of representations addressed to the external senses, they show how the Son and the Father conversed together in the manner of men, and the like, which are abominable.

1600. They are accordingly such as endeavour to comprehend inmost and supreme mysteries by their mere external power of apprehension.

1601. I said to them when they would fain have induced their genius [upon me], that it was sufficient to know what the Lord taught, to wit, that He was One; that he who sees the Son sees the Father; that the Son alone is the door; that He is the way; that He is the mediation or Mediator; that He alone is the intercession or intercessor between the human race and the Father Himself; and again, that He is our Father, and that no other is to be thought of than He, because He alone is the Mediation; that these things are sufficient, and that it is useless to go deeper into mysteries.—1748, March 21.

CONCERNING PHILOSOPHY BOTH AS USEFUL AND AS USELESS.

1602. Certain spirits supposed that everything which bears the name of philosophy was to be utterly rejected, perhaps for the reason that as philosophy or human wisdom is condemned [in general], so the terms also which savour of philosophy; and in order that they might make me know how much they abominated philosophy, they represented a wild boar (:will swin:¹) sprinkled with blood on his back, and would have it that I was such, because I had interspersed philosophical terms [in my writings], or had formed ideas after a philosophical fashion.

1603. But they were instructed that my philosophical works were nothing else than certain ideas pronounced in simpler terms, as when I speak of subject and object, and what each signifies; as, for instance, that the predicates or the things which are predicated ought to be applied to that which is signified by the subject; as when something in the prophets is treated of, it can be applied to a certain article of faith, to faith, to the more interior mind of man, to interior things in general, to the Church, to Heaven; thus whatever is there assumed, or understood, is called subject, and the other things that are said and are applicable are called predicates, so that the predicates are to be applied to the subject. The same thing might be otherwise expressed without the use of such words; in like manner be understood, and afterwards enounced; wherefore they are only true ideas, which are comprehended under formulas and terms of this nature. It is in fact a certain kind of philosophical speech, but more exquisite than any other, inasmuch as otherwise the same thing would have to be expressed in a circuitous manner, as is customary with those who are unacquainted with those terms. Indeed the philosophical style is the most perspicuous, except when it flows directly from the subject-matter itself. Thus too in other things, as, for instance, in respect to what form is, what quality is, and the like, which are merely ideas of truths subserving the purposes of those who would express interior and intimate things in a brief manner.

1604. But an abuse arises from the fact that philosophers abide in terms, and dispute concerning them without coming to an agreement, from which all idea of the thing itself perishes, and the comprehension of the man is rendered so limited that he at length ceases to know anything but terms. Accordingly when such persons would master a subject by their terms they

¹ Swedish words, signifying a wild boar.

do nothing but heap them up, obscuring the whole matter, so that they can understand absolutely nothing of it, and even their natural lumen is extinguished. Thus an unlearned man has much more extensive ideas and sees truth better than the philosopher; for such an one sticks in the mire like a swine, on which account he was represented to make the figure of an animal of that kind, of the wild species, for he becomes a wild boar in the woods, ranging about like such a beast, in truths which he mutilates and slays.

1605. When a man, therefore, dwells solely in terms, and ratiocinates from them, heaping up senses, so that nothing remains but scholastic terms conglutinated together, an ignorance is induced of everything supposed to be involved [in the subject of inquiry], and it becomes more hidden to them than to others who have known nothing of any such formulas, and thus doubt arises concerning everything.

1606. Moreover philosophical things which thus darken men's minds are such forms of ratiocinations as are reduced to artificial rules, although truths are in themselves so perspicuous that any one without such helps can perceive them. These philosophers, therefore, so narrow and obscure intellectual things, that even truths clearly perceived are continually called in question.

1607. By philosophy or human intelligence are understood also fables and silly stories, especially such as have formerly and do still distinguish the Rabbinical writers, which are innumerable; and the same is to be said of the magical matters of the Egyptians.—1748, March 20.

BECAUSE FAITH WILL BE (ERIT) ACTUALLY OR VIRTUALLY THE ONLY PRINCIPLE IN ALL THINGS [PERTAINING TO SPIRITUAL LIFE], IT FOLLOWS THAT THE LORD ONLY WILL BE IN ALL AND SINGULAR THE THINGS OF MAN.

1608. It has been previously shown how the celestials perceive in idea the works of charity, charity itself, and faith in the understanding, namely, that there is nothing else [in them] than faith, other qualities not appearing; it hence follows that the Lord alone is in all and singular things, because faith [is to be directed] to Him, faith is from Him, and therefore the Lord is faith itself; hence follow the various things of faith, which few perceive.—1748, March 20. It is at the same time hence also that the Lord alone lives, and heaven, the world, and the earth are [in themselves] dead, deriving life solely from Him.

CONCERNING THE INTERIOR HEAVEN.

1609. I was in the interior heaven, and certain spirits were at the same time with me in their own world; and although being in heaven, yet I was not in any peculiar ecstatic idea, but in the body, for the kingdom of the Lord is in man, and everywhere, or in every place, so that at the Lord's good pleasure a man may be conducted into heaven, and yet not be in an ecstatic idea. I was then just as I am at this present writing, but my interior man was [developed] in the exterior, which was the reason of my being associated with spirits in their world, for our ratiocination and our cupidities are in the world of spirits; sensual things in the body correspond to them.

1610. The interior heaven is therefore in degree within the world of spirits, for the world of spirits is separated from heaven, because the world of spirits derive what pertains to them from corporeal things, consequently they are conjoined with things corporeal and worldly, or rather [I may say] the world of spirits stands related to corporeal things as does the crasser atmospheric world to the terraqueous; wherefore the world of spirits occupies the interiors of corporeal things.

1611. The interior heaven, however, is, in relation to the world of spirits, in an interior degree, for what spirits did in particular, that I could feel, and could hear, and thus distinctly perceive, but not what occurred in heaven, except so far as they operate in common.

1612. They then spake with me through spirits, who could not do otherwise than speak, although they reflected upon the fact that they were led by those who were in the interior heaven, perceived the compulsion, and desired to be separated from them. On other occasions reflection is dormant, and while thus impelled they suppose themselves to be under their own control, on which subject I also spake with them.

1613. I perceived the operation of the interior heaven as manifestly as anything is perceived by the sense of touch, and that too for a considerable length of time. The operation was fourfold, first in the cerebrum in the region of the left temple, which is their common operation in respect to the organs of the reason.

1614. Another common operation or action of theirs was into the respiration of the lungs, to the left, which was such that if described it could scarcely be perceived, for there was a gentle leading of my respiration from the interior, so that I had no need of anything like voluntary effort in inhaling or expelling my breath; this was governed by heaven from the interior, so

that not so much the substances as the animations of the lungs, from which arises their motion, [were controlled by it.] Thus the influence was in the interior [pulmonary] fibres that are not visible to the eye, for the animation was perceived to be ruled by heaven, without voluntary action on my part, so that I had no need to draw my breath or spirit, but it was drawn by heaven. The forces employed in this animation, as evinced by the intervals [between the pulsations], were such as seemed habitual to me.

1615. The third common action of heaven was in the systole and diastole of the heart, which was manifestly perceived, but was gentler or softer than at other times. Its pulsations were like the animations [of the lungs] in softness, and within them, but the times regular like those of the heart, being about one-third, yet such that they terminated in the pulmonic movements, and thus in a certain manner governed them. The times of the pulmonic respiration were common to them and to the heart, as if composed of those of the heart; the terminations of the heart's times closed in the pulmonic beats, and were related to each other somewhat like the motions of the angelic gyres, concerning which elsewhere. But how it is precisely that the pulmonic motions commenced I could not perceive; but how [the influx] insinuated itself into the lungs at the end of every animation, I could in a measure observe. The heart, therefore, represents the celestial, the lungs the spiritual; the analogy lies in the manner in which the celestial inflows into the spiritual. The pulsations of the heart, which were soft and regular, were so observable that I could count them one by one.

1616. The fourth action was about the loins, which I was also able to perceive, though but obscurely. I can, therefore, say nothing on that head, except that they acted upon the loins.

1617. From these facts it is now given me to conclude that the interior heaven constitutes the interior man, and rules all the organic things of the body, from the principles in the brain to their entire extension, which extension is the body; it rules, I say, from the interior, so that the interior heaven constitutes man [commencing] from his interiors, or from [the region of] causes, and the rational things of heaven flow in into organic things, as rational things are wont to flow into interior organisms, or interior organic substances.

1618. A similar principle holds likewise in regard to the world of spirits, but [in a reverse order, or] from the inferior or exterior; which world being such as to have disjoined itself from the interior heaven, its operations accordingly are into the organic things of the body, but into those that are exterior; whence the exterior man is of such a quality that it cannot be conjoined

with the interior otherwise than as heaven and the world of spirits [are conjoined] by such spirits as may be derived from the interior heaven.

1619. In a word, the world of spirits, as well as the interior, or the more interior, and the inmost heaven, each by itself, constitutes man with his members and organs, but each one distinctly, namely, the world of spirits from the exterior, the interior heaven from the interior, the more interior heaven from the more interior, and the inmost heaven from the inmost.—1748, March 20.

1620. The spirits who were acted upon, as mentioned above, were indignant [at being thus made use of]. It was, moreover, an object of special aspiration with them to be in heaven, but when conveyed thither they said that they knew nothing, for they were in a general idea, and thus speech is uttered through them, but as it were apart from them, in like manner as it was previously with me, when I was in a general idea, and there was a speech within that idea which I perceived as emanating from others, and not from myself. Thus also the spirits round about, when admitted into heaven, say that the fact is, and even now affirm it.

1621. When heaven speaks through spirits, the flow of their discourse is gentle, and yet from the gentleness of the flow I could not conclude respecting the quality of the spirits; the cause I do not as yet know.—1748, March 21.

THAT SPIRITS RELATE THINGS EXCEEDINGLY FICTITIOUS, AND LIE.

1622. When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore, when spirits were speaking, I was not permitted to have faith in the things which they related.—1748, March 20. For they are extremely fond of fabricating: and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way, and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive, and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet [they would tell] all the things falsely, while from themselves; wherefore let men beware lest

they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that man cannot but believe and obey.

HOW INDURATION APPEARS.

1623. We read in a great many places that the heart is hardened; this hardening is also manifestly apparent, yea, it is felt, not indeed in the [literal] heart, for the heart signifies what pertains to the affections. It takes place, therefore, where first principles exist, to wit, in the brain. When the souls of the recently deceased appear after death in the world of spirits, the brains of some of them seem to be hardened, like things that you see elsewhere, so that the exterior or crustal portion is, as it were, hard and conglutinated. This is seen by a spiritual idea, and thus plainly exhibited, as also its softening. Thus it is without faith. Something similar it was given me to experience, namely, a hardness in the left region of the cerebrum, as if occasioned by somewhat large and hard lumps which were the seat of an obscure dull pain, and I was informed that it was thence perceived, namely, from these hardenings, that there yet remained something not belonging to true faith. It appears hence that an actual hardness does exist in the organicals [of the body] when faith is wanting, and that the greater the obduration, the less the conscience, so that those who have no conscience, manifesting itself in anxieties, seem to have their brain, after death, externally hardened, which was formerly soft, and this is attended with pains and torture.—1748, March 21.

1624. Moreover, when I apprehended only the literal sense of the Word, there was a closing up, as it were, of the way to the understanding of interior things. Accordingly those who inhere only in the literal sense of the Word have the brain hardened and [its functions] so clogged that the way is not opened to an interior (*interiori*), much less to a more interior (*intimiori*) sense, and in this way a kind of crust or shell is induced, which is conglutinated from the corporeal or sensual things of the external man. The case is otherwise when a way is opened to the sense of interiors, or to the spirit, which way is opened by the Lord alone. While the mind dwells in the literal sense without penetrating beyond, then if it attempt to open a way from itself to interiors, continual scandals are present, which I am able to confirm from abundant experience. But such a man does not perceive what is implied in *his* opening a way to interiors, for he supposes that this is the only way

in which it can be done ; and accordingly he who is not led by the Lord can by no means perceive this and similar things, and therefore cannot believe it ; which may appear from the case of spirits who lack that kind of perception.—1748, March 21. Some of them know, but yet are unwilling to know, those, namely, to whom it was given by a lively experience to know the fact mentioned, and who were afterwards remitted [into another state] ; when in this state of remission they have a kind of knowledge how the fact is, but they do not perceive it.

CONCERNING THE KNOWLEDGE OF THE ANGELS.

1625. In regard to the knowledge of the angels of the interior heaven, a single example may suffice, taken from their knowledge of the structures and forms of the [human] body ; for while any one, no matter what, of the viscera of the body is under consideration, they are enabled to know not only its whole structure and operation, but also all the experience which anatomy is able to detect in the smallest particulars, as whether it be true or genuine. Not only so, but they know in an instant whether what is stated respecting each of the viscera be correct, besides many interior things which no one of the human race can know, as I have sometimes found by experience. They are acquainted, too, with the correspondence which these things bear to things spiritual. Indeed, their knowledge is such that if men were aware of it they would be astounded, although matters of this kind had never been their study in the life of the body. It flows, as it were, spontaneously from the fact that by reason of an intelligence bestowed by the Lord, they know how everything is with the Grand Man in general and in particular, and the knowledge seems to be innate in them. But such knowledge they could never possess were it not that the whole heaven represents the whole man, with all his several parts, and unless the Lord were the life of that man, and thus life itself, and unless also the universal heaven were organic.—1748, March 22. They are thus in first principles, and from first principles, or things interior, and more interior, could comprehend the things which are without or below.

THAT A TRUE FAITH CAN NEVER BE GIVEN [OR EXIST] IN ANY MAN OR SPIRIT FROM KNOWLEDGE ALONE, OR FROM THE APPLICATION OF ONE'S OWN POWERS, IN THE ATTEMPT TO MAKE IT HIS OWN.

1627. The things that follow, although extremely difficult to

be understood, and such as cannot be believed either by man or spirit who is not yet in true faith, yet that they are true I have been instructed from lively experience.

1628. Certain spirits, from inbred curiosity, were desirous of knowing still more in respect to things revealed to me, and they knew if they were very solicitous on this head the knowledge would not be granted them; wherefore, in order that they might know, they attempted to think that they did not wish to know, which attempt was immediately perceived, and it was said to them that in this way they could not attain their object, as they had made use of stratagem in pretending that they did not wish to know. The spirits affirmed [the fact], saying that they made the attempt that they might gain the knowledge; wherefore, it was said to them that they should not act in this manner, but should be without desire, and thus leave the matter to the Lord to grant what they wished, as it should seem good to Him. This they then essayed to do, but they made the attempt from themselves; and inasmuch as the effort to leave the matter to the Lord was of themselves from themselves, and thus the will and the endeavour was a something artificial, which they affirmed, as it was manifestly perceived by a spiritual idea, they therefore inquired how they should act. It was replied that they should not do anything from themselves, thus should act without reflection upon themselves; and as they could not do this, they were disposed to renounce all effort, resigning themselves without any will at all, thus sinking into a state of passive expectation. But when they would fain do this, it was said again that even this was not a genuine act, thus to resign themselves up without any effort. But they replied that in this way they could never know how they ought to act, for whatever they did, still, according to what was enjoined, there was no genuine [obedience]. But the reason is, that they are not led by the Lord, but wish to lead themselves, and to endeavour, or to will, or to act from themselves; wherefore they ought to know that their every endeavour should be of the Lord, and nothing of themselves. Accordingly, whenever they made attempts from themselves, it was nothing but sin, which the Lord did not favour. To be actuated, therefore, and to live from the Lord, is something which neither man nor spirit [duly] perceives, and for this reason he is prone to imagine that such a life is no life at all, whereas it is the veriest life itself, although one ought neither to make efforts from himself, nor yet relapse into apathy without attempting anything. These things are of a more interior nature, and therefore difficult of belief, because they are neither understood nor perceived.

1629. I was afterwards shown the mode in which they operate who would believe from themselves, and become angels, as also what is the quality of their faith and endeavour, as it appears to a spiritual idea. There was a certain choir which in its own gyral movements simulated [angelic] gyres, and celebrated in gyres the praises of the Lord, as if they were angels. [The nature of these gyres] was not understood by me, but it was by others, who said that the whole was simulated, and was not angelic, because those concerned in it were not in true faith. In idea, it appeared to me like something composed of close threads, or like a kind of net of which the thread-work was so closed up that there was no opening any farther than to the mere simple ideas of the words, within which there was nothing [substantial], so that the ideas did not go beyond the words, and consequently, not beyond the representations or celebrations which the bare words expressed. So entire was the closure as to interiors and intimates, because they led themselves, and from themselves would fain celebrate the Lord. This net appeared as if white, inasmuch as there were truths involved, but they still implied self-justification.

1630. Afterwards certain intelligent spirits—intelligent, however, from natural sciences and philosophical principles—spake with me from the summit or zenith-point of heaven, who were of such a quality that they would fain persuade themselves concerning the truths of faith from philosophical principles, and confirming sciences, though still from their own intelligence. The appearance in this case was somewhat similar, namely, that their ideas were closed, and proceeded not beyond [the outward terms], for the Lord alone ought to operate [instead of their leading themselves].

1631. It was shown me by lively experience how their operations were effected, to wit, not by gyres, like the celestials, but by a kind of flowing, or river-like reciprocations hither and thither, by which were represented the common operations of their ideas; these, in order that they might be genuine, ought to be circumflected, and forms thus presented by means of gyres. By a lively experience it was signified to me also how the result was effected, namely, by an insinuation of such things into the lips, and thus into the mouth, and into the interiors of the head, by which was signified that such things flowed into their ideas by a way from externals, and not by a way from internals. Communication by the lips denotes ideas apprehended by a sensual way, but that which is genuine is as from the Lord, and thus [received] through an internal way.

1632. The innocence of such as study to be wise from externals was represented by an infant made of wood; for they suppose,

or feign to themselves an innocence like that of infants who know nothing, and of a kind of wooden quality, whereas genuine innocence, such as is that of the inmost heaven, is conjoined with the highest wisdom and intelligence, which is represented by a naked body, and thus by something living.

1633. From these things the difference will scarcely fail to be apparent between true and imaginary wisdom, or between that wisdom which is the Lord's gift, and that which is procured by man's own endeavour: as also that the one is insinuated through the former way, and is thus full, or fully formed; while the other [is received] through the latter way, and is, consequently, constrained, closed, unformed; in a word, [the difference may be perceived] between the faith appropriate to either kind of wisdom, and that one who is not in saving faith can by no means, even with all the force of his intellect, perceive how the case is with saving faith in these and the like things, consequently, what the quality of heaven is, when yet these things in heaven are so known, manifest, and clear, that they [who dwell there] now say that they not a little wonder how the human race should be so insensate as to be unable to understand the true state of the fact, when it is as now described. Such is faith in the heavens, such the doctrine of faith, such the doctrine of those who are in faith.

1634. Nay, those who are of a quality to seek to be wise from external things, and thus to know truths, whether from the Word of the Lord, or from sciences, by which they would fain enter into the knowledges of spiritual and celestial things, these can so imitate what is genuine, that one who is not in saving faith is liable to be altogether deceived, for to one who is in such a faith the Lord reveals by spiritual ideas, but in an ineffable manner, how the real fact is.

1635. Those who are not in saving faith can by no means know, or consequently believe, how revelations are made, and how man can, in his spirit, act in like manner with spirits, by means of ideas and representations; nor how the life of spirits flows into their life; nor how spirits should suppose themselves to be the men [with whom they are]; nor how there should be such a revelation as is at this day taking place.—1748, March 22.

THAT PERSONS SIGNIFYING THINGS ARE ASSUMED.

1636. While visions and representations are taking place in the world of spirits, nothing is more common than for persons signifying things to be assumed, as was the case with many

whom I knew as to their quality [while living on earth]. The persons of these were assumed while certain things were to be signified, in order that I might know what they were; and, indeed, these persons were so inwrought into the representations, that I at first supposed they were actually present. In this manner such persons are assumed as were known to the man [to whom they appear]. The same thing is also of very frequent occurrence with the prophets, as in the case of Elias and Moses appearing to the three disciples [at the Transfiguration]; and so in other instances as to places. As the things [to be signified] are various, so are the persons also various.—1748, March 22.

THAT A SPIRIT CAN DO NOTHING GOOD OF HIMSELF.

1637. I heard spirits saying among themselves that they would be made good. They said that they would pray to the Lord that they might become good, but this they were unable to do, because [attempting it] from themselves, and not knowing what they asked for. They then said they would think continually concerning the Lord, but this again would be unavailing, because from themselves. Then they said they would remain quiescent, and wait for deliverance [from their evils]; but this again was impracticable for the same reason. Therefore, being astounded and confused, they knew nothing as to what they should do, remarking, moreover, that what they sought was granted to men, but not to spirits, who were in another state. From this it may appear that nothing of good pertains to what is from themselves, and moreover, that they can obtain nothing from that source, but from the Lord alone.—1748, March 22.

THAT IN ONE APPARENTLY SIMPLE IDEA MORE THINGS ARE PRESENT THAN CAN BE UTTERED.

1638. This was shown to me to the life (from the circumstance that I had merely one idea of a [particular] thing, and in which I barely supposed there was something remarkable, though of the how, or the how much, I was ignorant. An angel that was with me saw what was within the idea, and [perceived] that the contents were so abundant, to wit, of striking representations, that he was greatly surprised. These, however, I could not see; it was only given me to think, by a kind of simple idea, that there was something else included).

1639. The same was the case when I uttered the Lord's Prayer. Hence it may appear what is the quality of ideas that are not closed, but are such as flow in from the Lord through an internal way, viz. that they are exceedingly copious. But as to the quality of closed ideas, I am not yet certain whether they have anything thus within. It may be that the closure takes place in order that further penetration may be prevented, inasmuch as self-merit inheres in persons of this description, and when they would proceed further, their evil is to be turned into good, which is of the Lord alone.

1640. From this we may infer how little man knows of spiritual and celestial things, as also in regard to the joys and felicities of the angels, who have a fuller perception of these things.

1641. That the case cannot be otherwise, every one may be convinced from [his consciousness in regard to] all things presented to his external sight, which sight, however acute it may appear to us, is yet dull and obscure to the greatest degree, as is too manifest to admit of doubt from the experience of that sense in relation to external objects. Our interior sight, which we think so subtle, is yet so gross, that, as I have often said to spirits, who imagined themselves capable of thinking so acutely as to baffle all attempts to apprehend their thoughts, if they should see what was comprised in a single idea—if its interior could be fully laid open—they would perceive whole cohorts of elephants, and armies, and regiments of serpents, representatively exhibited. This, however, the spirits cannot believe, as they, like many persons on the earth, regard their most acute perceptions as having relation to the most minute things [instead of objects so large].—1748, March 23.

THAT TO ONE WHO IS OF SUCH A QUALITY THAT HE ATTRIBUTES NO MERIT TO HIMSELF, ALL THINGS ARE GRANTED; BUT THAT TO THOSE WHO ARROGATE [MERIT] TO THEMSELVES, NOTHING IS GIVEN.

1642. I spake with spirits to the effect that nothing whatever, even of the most trifling nature, ought to be abstracted or stolen from another, and that thus the faithful, by reason of their fidelity, are made the recipients of many favours. Similar is the case with spirits; if any one ascribes merit to himself, and in that way would fain lay claim to those things which are of the Lord only, to him nothing is granted for this very reason; neither to him who abstains from pilfering from others or attributing merit to himself, with a view to obtaining much or all, as this savours of cunning. But those who are in faith, or the faithful, cannot take away from others or arrogate to

themselves, because they are led by the Lord, and thus are incapable of such conduct. Consequently they are the ones who obtain much, and in fact all that they can ever desire.—1748, March 22.

THAT NO ONE TAKES AUGHT OF CREDIT TO HIMSELF IN HEAVEN
BECAUSE HE HAS TAUGHT MANY THINGS.

1643. The spirits of two individuals known to me in their lifetime, and who had been distinguished as teachers, and had laboured with exemplary diligence in preaching, began to say that they were now also prompted by a [similar] desire of teaching. I perceived that the desire by which they were influenced in their lifetime has thus, as it were, revived, but the motive by which it was prompted was concealed from me. But when certain others, who were high above me, and who, as I presume, were teachers while in the world, on which account they were now exceedingly high in heaven, entered into conversation with me respecting a certain one who when living on earth had been actuated by an intense love of teaching, so that it seemed to constitute his very life, I thence took occasion for further converse, and remarked that I knew not whence their ardent desire of teaching arose, though I knew that they had been of such a quality in the life of the body. But there are some who are prompted to that pursuit from a desire of being accounted wise in the estimation of the world, this being in fact their grand incentive; wherefore from such a pursuit or labour they can expect no reward in heaven, inasmuch as their motive is selfish, to wit, to acquire the reputation of wisdom. Others [engage in it] with a view to becoming great and being promoted to honours; others for the sake of gain; others forcedly, having an eye to the compensation, though their delights are rather in other and worldly things; others again from a natural inbred love for the employment, so that they could reasonably expect nothing [by way of remuneration] therefrom. Indeed as to what concerns this zeal in teaching, it is not their own, but the Lord's, as they themselves confess in their preachings. Wherefore if any one places merit in such an occupation, he obtains nothing in heaven.

1644. Those who spake with me from this exceeding high elevation, sought with avidity whatever of evil they could find against others, when yet, as I perceived, they themselves had been addicted to lasciviousness; wherefore I inquired of them why they were so intent upon discovering things of this kind, and why they did not seek to find out the good things [of

others], and thus excuse their evils, as is the way of the Lord Himself. To this they assented. Whence the discourse fell upon those who seek out evils only, and nothing of good, that thus they may appear to be of superior worth to others. On this head also they acknowledged the truth to be as it was, and yet they could not act otherwise [as was evident], for they continued in the same conduct.—1748, March 22.

THAT THE CELESTIALS LOVE WORDS AND LETTERS THAT ARE SOFT,
THAT THEY PREFER VOWELS, AND SOFTEN CERTAIN CONSONANTS.

1645. Whenever I discoursed with celestial spirits, I could scarcely find words that were agreeable to them. They were disposed to reject all such as had anything harsh or grating in the sound, consequently such as contained certain consonants that were harder than they loved to hear. They have a fondness for sounds that flow like a stream, and for this reason they affect the vowels, which are thus flowing; but if consonants are employed, they soften them, so that their harshness may not be perceived.

1646. The suggestion thence occurred, whether there were not something similar in the Psalms and the Prophets, and whether it might not be inferred from the words and the speech, as well as also from the gyres and the terminations, what classes of spirits spake through them.—1748, March 22.

THAT THE THINGS WHICH I LEARNED FROM REPRESENTATIONS, VISIONS,
AND DISCOURSES WITH SPIRITS AND ANGELS WERE FROM THE LORD
ALONE.

1647. Whenever there was any representation, vision, and discourse, I was kept interiorly and intimately in reflection upon it, as to what thence was useful and good, thus what I might learn therefrom; which reflection was not thus attended to by those who presented the representations and visions, and who spake; yea, sometimes they were indignant when they perceived that I was reflecting. Thus have I been instructed; consequently by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good; yea, when they wished to instruct me concerning various things, there was scarcely anything but what was false: wherefore I was prohibited from believing anything that they spake; nor was I permitted to infer any such thing as was proper to them [or akin to their proprium]. Besides, when they wished to persuade me, I perceived an interior

or intimate persuasion that the thing was so and so, and not as they wished; which also they wondered at; the perception was manifest, but cannot be easily described to the apprehension of men.—1748, March 22.

CONCERNING THE PREPARATION OF THE WAY, BEFORE THE ADVENT, OF ANGELS TO MEN ON THE EARTH JUPITER, AND CONCERNING JOHN THE BAPTIST.

1648. A certain one of the spirits of Jupiter who strike fear and terror into man by their approach, applied himself to my left side under the elbows, and then spake in his peculiar way, at first with a somewhat harsh, grating sound, as of the teeth, and afterward as of the lips, as he also said, so that the sound of his utterance was heard like that of one who sonorously compresses his lips. The words were not continuous, but very discrete, and accordingly the ideas or words of the discourse were not closely connected, [but so separated that] it was necessary to wait for a considerable time in order to know what was said. He inspired also a degree of terror in connection with what he uttered, saying to me among other things that it was customary in the earth prior to the approach of angels to have one sent before as a herald, to prepare a man for their coming, to talk with him concerning them, and to admonish him to entertain them courteously, and to do them no harm; to whom I replied that this did not depend upon me, but upon the spirits of the earth where I am, whom, if they are present, I cannot control; but if they [the spirits of Jupiter] were able to do it, very well.

1649. Angels of that earth, namely, Jupiter, afterwards came, and I was enabled to perceive that they were of another genius, thus of another earth [from ours] from their speech; for their speech was such that they spake not by words, but by ideas, which diffused themselves over the whole face, so that the face concurred, as it were, and at first, in such a manner that the origin of this expression in the speaking face was from the lips, thence extending itself to the surrounding parts, whereof I had a perception, although obscure. It was afterwards shown me that the ideas were, as it were, continuous, yet discreted into words, but the words were not so heard. They remarked that they spake thus with each other on their earth, inasmuch as their speech is of the face commencing from the lips, concerning which see above.

1650. They afterwards spake still more continuously, so that the words were scarcely perceived, but there was, as it were, a continuous idea; and although words were thence formed by me, yet so that they were scarcely to be found, as in the case of a

man who, without reflection upon the words, attends solely to the sense, when the words appear as if they were not. In the present instance, though the case was similar, yet there was this difference, that I could perceive the words disappear, as it were, and the discourse was thus continued by means of ideas alone, and yet more intelligibly than if the words had been heard. This kind of speech, consisting of ideas still more continuous, or, as it were, of one single continuous idea, moved also the whole face, but commenced from the eyes and thence extended round about; but it was a speech interior to the former. They spake also concerning such a speech as being in use with the men of their earth, especially with the better portion of them.

1651. They then spake also in such a manner that the face did not speak at the same time, or did not concur by a corresponding motion throughout, as before, but the face remained to my observation quiescent, and then they spake in my brain, so that the brain was moved in like manner [as the face had been], which motion or convibration, however, I could not so distinctly feel, but it was a speech by ideas still more continuous, so that from many there resulted one idea, thus continuous, and yet it was intelligible to me.

1652. They afterwards spake in such a manner that I understood nothing, while the angels understood it far better than I [could possibly have done], for it was by means of a most delicate aura, which I plainly perceived, although what was said was of too great tenuity for me to comprehend. They speak thus with the men of their earth who are almost angels. I remember to have heard elsewhere a similar speech, but what was said I could not learn, although some that were with me said that they could understand it well; this is therefore a speech still more interior.

1653. These different kinds of speech have somewhat the quality of fluid substances, the first resembling water, the second a fluid rarer than water, the third like a thin atmosphere, and the fourth as a most delicate aura, which transcends human apprehension.

1654. The spirit who was with me at my left side occasionally interposed a remark, saying, that he did not understand their speech, because it was so interior, and yet he spake from time to time, and, according to his wont, chided me for dealing so gently with them, for they were spirits of this earth, who gave vent to certain things which were displeasing and vexatious, on which account I was appealed to to put a stop to them, but I replied to him that spirits of this character were indeed from our earth, but that I had nothing to do with them.

1655. Afterwards, this same spirit who had thus chided me, observed that he could understand what they said, but he then came into a state in which he had the requisite perception; but he was then removed to my left ear, into which he poured his discourse more rapidly than before.

1656. From this it may be inferred how the case is in the universal heaven, and the whole orb of the earth, viz. that before the approach of angels a spirit is despatched to prepare the way, to inspire [a salutary] fear, and to admonish that the angelic visitants be courteously received; and moreover, that such messenger-spirit often speaks somewhat harshly, saying that he does not understand what the angels may communicate, though he is afterwards reduced to a better state, and then says that he does understand, that he is continually present, and continually preparing the mind, and endeavouring to avert whatever may be unkind or unbecoming. Hence it may appear that in the universal heaven, and the whole world, the custom obtains of a forerunner being employed, and that John the Baptist acted in this capacity as an announcer of the Lord's Advent, and that the case was the same with John in respect to the Lord as it was with this spirit in respect to the angels, to wit, that John also was in doubt from not understanding what the Lord declared, as we read, and that being afterwards better instructed, his mind was opened to receive it, as was the case with the spirit who was in contact with my ear. The similarity holds, too, in regard to the discourses of our Lord, which were such as to contain things more and more interior, as we read in the Evangelist John, until at length he uttered things which they could not understand, from being still more interior, and which, therefore, were brought into close resemblance with what appeared to me as atmospheres and auras, as described above. Still there was at the same time an external speech insinuated through an external way.—1728, March 23.

THE SPEECH OF THE SPIRITS OF JUPITER WITH ME BY MEANS OF
THE LIPS AND THE GUMS OF THE TEETH.

1657. Spirits of the earth Jupiter, but of a different class from the former, also spake with me, but in a different manner, to wit, by the tongue and the lips, so that the sound entered through the lips, thus by another way than that made use of in discourse with the angels.

1658. They spake, moreover, through my gums, so that the gums and teeth perceived it almost with a sense of pain. There

was 'a peculiar constriction, and so manifestly sensible, that although the teeth did not actually ache, yet it came but little short of it. They said, indeed, that this kind of speech among them constricted the teeth in such a way as to cause a sensation of pain, and that it was the speech of spirits who had not yet become angels, consequently of those who had recently come into the other life. The sound of the speech, as was manifestly apparent, flowed in through another way, to wit, through the Eustachian tube.

1659. Those who were with me in the first instance were desirous of being called angels, because their speech was of this character, but it was shown them that this attenuated and almost imperceptible kind of speech could be made use of by evil spirits, for it is, in fact, their thought, which this class of spirits employ for perverting other spirits, and also for perverting the thoughts of men, as they repeatedly endeavoured to do with me. But there is this difference, that the spirits of our earth are not able to determine their speech into the face.

1660. But inasmuch as the spirits of the earth Jupiter spake concerning the Lord, and worshipped Him only, it was said that they could be considered no otherwise than as angels; wherefore, as it now occurs to me, they constitute the heaven of spirits, but not the world of spirits.

1661. Moreover, an angel spake with me through spirits, which was done from the interior towards the exterior; this was observed by the spirits of the earth Jupiter, that thus they might know that the speech, as long as spirits are the speakers, is by a way from the exterior, while the speech of angels is by a way from the interior.—1748, March 23. Angels act from the interior, while I perceive [the operation]; it is by the motion of the lips, but still from the interior. It is also from the interior when the left eye is effected, but this I do not perceive.

THAT THE MEMORY OF MAN REMAINS UNIMPAIRED IN THE OTHER LIFE.

1662. Souls in the other life seem, indeed, to themselves to have lost the memory of particulars, or the corporeal memory, in which merely material ideas inhere, because they are unable to excite anything from that memory, while yet the full faculty of perceiving and speaking remains as in the life [of the body]. But this is owing to the fact that the Lord has so ordained that the soul shall not be able to draw forth anything from that memory, as then it would excite the same things as it did in the former life, and would live in like manner, and so could not be perfected.

Still that memory remains, not, however, as active, but as passive, and it can be excited by others ; for whatever men may have done, seen, or heard in their lifetime, when they are spoken of to them with a like idea, then they at once recognise them, and know that they have said, seen, or heard such things which has been evinced to me by such abundant proofs that I could, in confirmation, fill many pages with them. As such, then, is the state of the case, it appears that spirits retain all their memory of particulars, so that they lose nothing, only that, for the causes above mentioned, they cannot draw anything from it, as they are now led onward into [their interior] life, and thus no longer act from their [externals]. Souls are not at all aware but that they speak from their own memory, and do, in fact, sometimes thus speak, as I have heard, but then it is from the interior memory, through which the things in their corporeal memory are excited ; and how they can thus speak, and even preach, is a matter for investigation at another time. They confessed, however, that they had lost the memory of particular [or material] things, at which they were indignant. It was only given them to remember those things which they could excite from my memory. Spirits also do the same, and thus speak in a manner suitable to their own life, the life which they have contracted from the life in the body, for they can excite nothing else ; [but this they do] with variety according to the state of life in which they are, which state is induced by the societies they are conjoined to, as they then speak in an altered manner. As spirits speak from the life of their loves, and that life appears sufficiently manifest, many things can thus be excited by other spirits which they recognise, and thus what they have said, seen, and heard is excited [indirectly] in their own memory. But all these things are directed to the Lord alone.—1748, March 23.

CONCERNING THE PUNISHMENT OF LASCIVIOUSNESS.

1663. There was a certain spirit in a medium altitude above my head who in his lifetime had lived lasciviously and yet had been at the same time an assiduous reader of the Word. I heard respecting him what his quality had been during his life, namely, that he had been in the delight of variety, so as to have cherished no constant love towards any, but spent his time in brothels, having intercourse with their inmates, and yet afterwards rejecting each of them in turn. As a consequence, he had defrauded many, making no distinction whether those with

whom he had to do were married or unmarried. In this way he divested himself of all love truly conjugal, as also of the desire of having children; and as he eventually came to do what he did without rebuke of conscience, he thence acquired that unnatural habit, or, as I may say, contracted an unnatural nature.

1664. His punishment was after this fashion: in a region above the head, at a moderate height, and in full view of spirits and angels, he was driven towards an extended rope, upon coming in contact with which he stooped his head in order to pass under, when he was immediately caught by the back, and fastened to the rope, and then made to revolve round it like a linen garment, till at length I saw one of his feet adhering to the rope, and the whole front of his person, from head to foot, exposed to the view of spirits and angels, and thus was made to rotate, conspicuous to all around, and meanwhile racked with shame and pain.

1665. Being afterwards released, he came to my right side, and spake with me, saying that he had been of such a character in his lifetime, but still making the acknowledgment with shame, so as scarcely to dare to look up, or to be willing to leave my side. He said he was so terribly bruised that he did not see how he could hold together, and yet he spoke modestly, and with evident tokens of penitence, in view of what his life had been, so that he did not suffer the same excruciating tortures with others who had lived that kind of lascivious life.—1748, March 23.

CONCERNING THE THINGS SITUATED ON THE LEFT AND ON THE RIGHT SIDE OF THE BRAIN.

1666. That the contents of the left side of the brain correspond to the right portions of the body, it was given me to know by experience; for spirits acted upon the left side of the brain, and a sensation was derived thence into the right nostril and into the palm of the right hand, and it was also said that such was the derivation.

1667. Spirits of the planet Jupiter said, moreover, that it was the intellectual principle on the right side of the cerebrum, just above the temple, into which the operation flowed, and to which also, from some unknown cause, I at such times applied my hand. [From this it is to be inferred] that the right part of the brain is the seat of the intellectuals, and the left of affections, while in the body the case is the reverse, for the left eye is appropriated to intellectuals and the right to the affections.—1748, March 23.

CONCERNING SPIRITS FROM ANOTHER EARTH WHO ARE ALTOGETHER
UNWILLING TO ADMIT THAT THEY HAVE EVER BEEN POSSESSED
OF A BODY.

1668. There is a class of spirits who have, during their bodily life, so despised the body that they come to regard it with hatred, nor can they bear to hear it said that they were once clothed with a body. There were some in this region who spake with me, and said that they were not altogether willing to come hither, as they suppose that here are those who are clothed with a body, and by such they are contumeliously treated, as they are perpetually thinking of bodies, and represent the former as corporeal like themselves, whence ensues an appearance as if they represented serpents, and projected them towards the others, whom they [the serpents] approach, but not so as to fasten their fangs upon them, or to prevent their being easily cast off. Still they sometimes cause them to twine round each of their arms, while they, with uneasy promptings, aim to get rid of them. When I inquired into the reason of all this, they replied that the spirits of our earth cause them all this trouble, because they think themselves corporeal and call themselves men, but these spirits do not regard themselves in this light, wherefore their thoughts are dissonant, and hence the kind of representations spoken of.

1669. The spirits above mentioned said that they had never been clothed with a body, nor did they appear to themselves in a bodily form, but rather in that of a cloud, in which the human form was scarcely discernible. Certain spirits were thus occasionally represented to me, to wit, as white clouds, with a rude and hardly perceptible resemblance to the human form. When I asked them the cause of this, they said they did not know; for they were unwilling to admit that they had ever been corporeal. I was hence persuaded, especially as they spake well of the spirits of the earth Jupiter, that they were, in fact, from thence, inasmuch as the inhabitants of that earth despise their bodies, and would fain live as spirits on their earth, and not as invested with a body, wherefore they call those bodies worms, or the food of worms, and because they thus think, and that thought insinuates itself into the ideas of spirits, therefore the above-mentioned serpentine ideas [so to call them] were formed.

1670. But whether they may not have been from one of the satellites of Jupiter, which, like [our] moon, are surrounded by a different kind of atmosphere [from their primary], and thus that these spirits are a different kind of creatures in such a

little world, and possessed of another kind of bodies, I am not sure, though they intimated to me something of the kind; for as I could not have an idea of any sort of men except such as live on earths surrounded by atmospheres, therefore, although ignorant of the positive fact, yet I would not decidedly reject the supposition, for corporeal forms are governed entirely by the state of the atmospheres, and many other things pertaining to the earths in which they dwell.—1748, March 23.

1671. They said that they rarely came to the spirits of this region, or to others who think much of their bodies, but that they live to themselves, and that being fewer than others they cannot, like other spirits, represent to themselves that they were ever in such a body.

1672. They are upright to such a degree as to be called probabilities, and they suffer the infliction of injuries without any desire of revenge or redress. They flee as soon as ever they approach to spirits who think of their bodies, for no one of them is willing to think of his own body, or to hear anything respecting it, wherefore their societies do not agree with the societies of other spirits, whence an anxiety exists, and of such a nature that I partook of it; I perceived, too, that it arose from the circumstance of the disagreement now spoken of. These societies afterwards spake to me from a greater distance.

1672½. ((I asked of them whether they walked erect or crept like worms; to which they replied that they walked erect. When I inquired how they could do this without feet, requesting at the same time that they should recall the idea which they had [on this subject] during their earthly life. I found that they were unwilling to hear anything of their having had feet. I then inquired whether they were not born of a father and mother. They said they were born. I asked whether they had human faces; they certainly had faces, and again they were handsome, nor could they bear to hear that I thought of them as without faces, but they still insisted that they were without a body, and when I would represent them as worms divested of their exuviae)), (((and emerging as nymphæ, this they liked, and would fain have the case to have been thus. I was thence able to conclude that they had been clothed with a body, but that in their lifetime they had so despised their bodies as to hold them as vile filth, and as the exuviae of worms, and that they wished to be divested of them, because they were clogs, and that they had died after having lived as spirits during their lifetime; and also that hence arose the anxiety among them in relation to spirits that loved their bodies. It seems probable, therefore, that they were born on the planet Jupiter, where some are of this character.)))

1672 $\frac{1}{3}$. ((They acknowledge our Lord like the spirits of Jupiter, and worship Him alone, whence they say that they are upright.))

1672 $\frac{1}{4}$. ((The anxieties which I perceived were caused by reciprocal aversions. The spirits of our earth are averse to them at their first approach by reason of their repugnance to all thoughts concerning bodies—thoughts with which the sphere of the spirits of our earth is filled, for such a sphere is formed from thoughts (see above), and aversion arises from the concurrence of contrary spheres, and from aversion, anxiety. Thence, also, originate the representation caused by our spirits of serpents twined around them, which they endeavour to throw off as a troublesome annoyance from the arms encircled in their folds. But while I write these things, they do not wish to have anything said which implies the idea of arms; and this again indicates that they were once possessed of a corporeal investment, but that they held their bodies in extreme aversion.—1748, March 23. In like manner that they were furnished with loins and feet, for serpents appeared about their loins, etc.))

1673. ((Their opinion during the life of the body had been that they had existed as spirits from eternity, on which account they were very backward to receive the conviction flowing from the fact that they were born, insisting that they had been spirits from eternity. But being still pressed by the conviction that the fact was not so, inasmuch as they would by no means deceive any one, they said that they now knew that they had not existed from eternity, but were born like others, but that they had [somehow] imbibed that opinion of their having been eternally spirits, and thus infused into bodies, just as certain persons on our earth [run into the same conceit]. Still so upright are they that the indications of their penitence for having entertained such an opinion moved me much, seeing that they now know that they were not from eternity, as the Lord alone is from eternity.—1748, March 23.))

1674. ((When certain ones [of these spirits] approached me my face grew hot, which is also a sign of their presence; otherwise they remain at a very considerable distance in the plane of the head, in front towards the right, over against the right side of the forehead.))

1675. (A certain chiding spirit came to me, but in a different manner from those who were of the spirits of the earth Jupiter, and taking his stand at my side addressed me in that position; but still he seemed to hover somewhat above the head, about the region of the fontinel (the fount of pulsation), and spoke with me. He was able to explore the minuter things [of my mind or memory], and to bring them forth, and that too in a skilful connection, so that he would restrain [even my own]

restraining thought, nor did he withdraw himself thence. He brought forth the things which he discovered [in my memory], and chided me on account of them. Some things he was not permitted to produce; what he did produce were such things as he supposed to be mine, and for which he regarded me as the responsible cause. After having conversed with him for some time, it was given me to understand that he was one of the spirits of those of whom I am now speaking, who in their lifetime were chiders of their fellow-men, though doing it in a subtle manner. From hence I was able to conclude that the men of that region or planet were distinguished by very profound thought, and that consequently this kind of chiding took place, wherefore it was granted to me to speak in like manner. He would fain also in a similar way become an angel; but when I remarked that it was not angelical to search only into a man's evils to the neglect of his goods, and without an attempt to excuse his evils, he still insisted that this was done for the sake of reformation, and therefore was a good; and when he heard me say that that was not angelical, he replied that neither was it angelical to speak thus with him and to detect his evils, to which when I answered that this was nothing more than declaring the fact as it showed itself to be, inasmuch as I did not inquire into his evils, but he disclosed them himself, and I had only said what had come from him, he was then unwilling to remain any longer, being still pleased, however, that I should say that he might become an angel, provided he would not set his heart so much upon the fact of his becoming one—this produced an exhilarating effect upon him, concerning which also [we] held some further conversation together.)

1676. ((It was moreover shown to me what kind of form those spirits of the better class possessed, namely, that they were like a black cloud with something of white and human interspersed, destitute of any definite shape, as is usually the case with a radiated cloud. They said that they were white inwardly; then, that they hoped to become angels; then, that this black colour would be turned into a beautiful azure, a specimen of which of most splendid hue was shown to me, and from the whole I concluded that they were from that region, or from that earth.))

1677. (The spirits in question wondered when I said that the things [seen and heard by me] were written, and could thus be published to the world, so that by the writing alone they could be made known to many thousands. They remarked that such an art was not permitted, supposing it might prove magical. But when I replied to them that such an art existed in our earth, familiar to every one, and therefore lawful; and moreover that there was a necessity for it, inasmuch as there is no one,

to my knowledge, on this earth with whom spirits converse, as they do in other earths, and therefore men could not be reformed through this medium; [and when I farther remarked] that though the inhabitants of our earth know from revelation that there is a heaven, that there are spirits and angels, and that there is a life after death, yet that very few believe these truths, because they have not the privilege of conversing with those in the other life,—then they were satisfied and \odot persuaded that for those in this earth such communication was necessary, but not for them in their earths, as they are instructed in various ways by angels. These things from the \odot above are their words, written down from their own mouth or thought.)

1678. (((I inquired of them whether they could see objects through my eyes. They replied that they did not see; and when I again pressed them for a true answer, they said that they did not wish to see such things, because they were material, and that they strongly withdrew their vision from them, that they might not see what they did not know.)))

1679. (I spake farther with them respecting their offspring, and they said they had at most but three or four children; that the house of each was separate from that of every other; and that they were content to live in small chambers, of which one was represented to me. It was of beautiful architecture, having in a kind of rotunda a hearth that supplied light to the whole apartment, in which \odot was a table. Their sleeping-places are at the sides, where there is one single bed continuously extended, like a wall, where they lie one after another. There was a coverlid of an obscurely golden colour.)

1680. (The light in the rotunda was like a living flame rising to a considerable height. They informed me that it was not a burning, but only a shining, fire, and that they have such species of woods among them as when cut and disposed on the hearth diffuse around them a kind of lucid flame. In lucidity and colour it resembled our flame, so that I took it to have been a burning flame, which gave light to the whole chamber. Two pieces of wood were represented to me in which there was this kind of light. The appearance was as if they formed a fire of coals, or as if there were a mere fiery something glowing within, and which shone through. Such sticks of wood are cut and placed upon the hearth, and from them the luminousness originates.)

1681. And when I represented to them the magnificent palaces of our earth, which our spirits admired, but those spirits thought little of because they were of stone and such materials, which they call monsters, being mere marble semblances, they remarked that there were still more magnificent ones among them, which they represented before the spirits of our earth, who said

that they had never seen anything more magnificent. Some of them, but not the most magnificent, were represented, but only in a very partial manner, to me; more was not granted lest it should inhere in my memory. But they have temples in which they worship the Lord, made with tall trees, which they said were exceedingly lofty, and which they so dispose as to make the thick branches spread wide on every side around. These branches they bend, train, prune, lop, and extend in such a manner as to form palaces in a kind of series, by means of arches with beautiful entrances, one arched recess being joined to another, and so on through a large extent of space. In this manner a whole forest is formed, as it were, [into palaces,] with porticoes long and broad, and with arched entrances and doorways. The visitors upon coming thither find the forest all laid out in walks, of which, however, the more interior portions were not shown to me, except that I perceived the folding-doors or gates (*valvas*) and the overarchings, and that everything was effected by the beautiful disposition of the branches of trees. Splendid elevated grades or terraces are also formed, which lead upward by a winding ascent. Arranging and conjoining thus the branches of trees, they adapt them both to purposes of use and of ornament, and when they have mounted [to the highest parts] they then fall upon their knees and worship the Lord. The trunks of the trees below, on which these structures rest, stand four and four [four on either side (?)], and of these they dispose the branches [this way and that, some for the flooring, some for the doorways, some for the walls, which are also furnished with doors, and some for the roofs, through which the rays of the sun penetrate and give light, while those that support the floor and those around the doors are stripped of bark in order to appear of a whiter hue. The walks underneath and the external adornings were such as inspired our spirits with the deepest admiration, and they described them as being of a magnificence that surpassed description. Two or three of them were shown separately. These were coloured, as they [the inhabitants] are greatly enamoured of anything that reflects a bright and beautiful sky colour. But beside this there were obscure golden colours, mixed with a slight infusion of white. Their habitations, however, are on the earth, and not on these elevated stagings, which serve them as holy places. Accordingly they commend, and value, and prefer to all others their own architectural arts, and the simple style of building conformed to them.

1682. ((I inquired of them how it was as to those among them who were evil, for they, as it was said, are an upright class of spirits. They replied that it is not permitted to any one to

be bad ; and that if any one does think or speak badly, he is first rebuked by a certain spirit, who says to him that if he repeats the offence he will die, and he does die in a fainting fit if he is again guilty of that which is thus prohibited. In this manner the people are preserved from the contagion of evils. A certain spirit of this class was present, speaking with me as with those to whom he then administered rebuke, and addressed me in a similar manner, [and I observed that] he induced upon a part of the abdomen)) (some degree of pain, as was usually the case with them, to each one of whom the rebuker is accustomed to relate whatever of evil he had thought or done, and to punish him with pain in the bowels, saying to him that if he does thus again he will die, (: which with us corresponds to remorse of conscience, for with those who speak with spirits there are manifest pains :) and one said that they die in a fainting or swooning fit (*per deliquium*), and that they became such spirits as torture, chide, and admonish men. He was at the back of my head, and thus spake in a kind of undulatory way.—1748, March 25.)

CONCERNING CONJUGIAL LOVE, AND [THE LOVE] OF PARENTS TOWARDS CHILDREN.

1683. Whence the origin of love truly conjugal, whence the love of parents towards children, and the [perhaps] still greater love towards grandchildren, no one has hitherto known, when yet, as there is something celestial in those loves, [knowledge respecting them] ought to come from heaven, and thus to flow, as a universal principle, into the minds of all. Nothing of this nature can *be* without a cause in the inmosts and the supreme, nor could anything by any means *exist* without a cause in the inmosts and the supreme ; for what is there without a cause and a principle of being ? [In this case] the principle is manifest, to wit, the Lord's love towards the universe of creatures, as well angels and spirits as men, as being of Him, whence that love in itself is compared to conjugal love, and is predicated of the Lord as the bridegroom and husband, and of the Church as the bride and wife. Apart from the Lord's love towards all and each of His creatures, and His manifest influx into the inner and inmost of human minds, there never could exist any conjugal love, consequently any love of good, which is in various ways derived from conjugal love. In like manner, unless the Lord loved all and each as a father his children, and the inmost heaven from the Lord, as a mother her infants, there would by no means exist any *storgé* [or parental affection]. The greater

love or *storgé* towards grandchildren cannot be a matter of self-origination; wherefore love descends; it comes from the source now indicated.—1748, March 25.

CONTINUATION CONCERNING SPIRITS WHO ARE UNWILLING TO ADMIT
THAT THEY HAVE LIVED IN THE BODY. SPIRITS OF ANOTHER
EARTH.

1684. ((I inquired of them how they could so value and love the things by which they were surrounded, such as houses and buildings formed of trees, when yet they were so averse to corporeal things that they could have no intercourse with such as were intent upon the interests of their bodies. They hesitated somewhat, scarcely knowing what to answer, but at length replied that the objects above mentioned are their celestial things, and that in their heaven they are delighted with similar things, for in the life of the body they had taken pleasure in these arboreal structures rising upwards from the earth as being celestial, because they knew there were such things in heaven. Since, moreover, they are not carried away, like the inhabitants of our earth, by any earthly loves, such as the love of possessions, wealth, fine mansions, pomps, luxurious living, and splendid garments; and since, too, they are not affected by the number of societies, as they live every family by itself, therefore they cannot value and love anything else than objects of the above kind, from whence it is not to be inferred that they place an undue estimate upon their bodies.—1748, March 25.

1685. Since, therefore, they had no other pleasures in life than such as are now mentioned, and inasmuch as they hoped, during their lifetime, for similar though more perfect enjoyments [in the life to come], it is not surprising if they are delighted in these things, and prize and love them. Similar but more perfect things are represented to them in their heaven, concerning which some said that they knew that their joy was not essentially in those things, but in the things that flowed from them, and are in them; and, moreover, that they held in aversion bodily things, even their own bodies; whence again it was evident to me that my anxiety, as in a former case, arose from the mutual aversion subsisting between those spirits and ours, as has been already intimated.))

1686. (((Their action was into the region of the left knee, above, and a little below, with a certain undulation or vibration quite sensible, from which I concluded that they do not love those corporeal things which pertain to the sole of the foot, but [simply] natural things; for that kind of movement above the

knee, and midway of the thigh upwards, signifies that which is celestial, because thus are celestial and natural things conjoined ; so that there are those in whom celestial and natural things are conjoined, as there are others in whom spiritual and natural things are conjoined.—1748, March 25.))

1687. (When the men of that earth are punished on account of evils, there appears to them a mouth with open jaws (*rictus*), as wide as that of a lion, but of a dark and livid colour, at the sight of which they shudder, dreading that it should be either heard or seen. They call him the devil who punishes those, and those only, who in some way profane holy things.—1748, March 25. Such an open-jawed mouth, on approaching, seems to swallow the head, tearing it from the body, which is reported among them to be attended with extreme pain.)

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE DURA MATER.

1688. There were a number of spirits above me at a medium distance overhead, about the region of the cerebrum, who acted by a sort of common pulsation, which was at first a reciprocal undulation, as it were, downwards and upwards with a certain cool kind of breathing upon my forehead. Their motion, as I have remarked, was a kind of reciprocal one, such as I have sometimes experienced from a multitude of spirits. From this species of up and down motion, I could infer that they were not of the more interior class, as *their* movement is that of gyres.

1689. These same spirits afterwards exhibited a flaming light, quite resplendent, under the left side of the chin (:hak:),¹ then under the left eye, but more obscurely, then above the eye, but still not clearly, notwithstanding the light was of a flaming brightness, though not white. Spirits are accustomed thus to exhibit certain kinds of lights.

1690. When I afterwards held my left hand on the left part of the cranium or head, I perceived also an undulating pulse under the palm of the hand with the up and down motion.

1691. When I inquired who they were, they were unwilling to speak ; it was said they did not speak willingly, and when driven to it that they were still averse, saying that thus it would be detected of what quality they were. I perceived that those were of this character who constituted the province of the *dura mater*, which is a common integument, or rather a substratum, in the brain, of those things which are celestial and spiritual ; for although the *dura mater* is extended over, and thus appears

¹ A Swedish word for *chin*.

above, yet it is not overlaid but underlaid in respect to those things, since it comprises (*tenet*) the exteriors of the brain, while spiritual and celestial things [occupy] the interiors.

1692. Those that constitute the province of the *dura mater* were such in the life of the body as neither thought nor spoke of spiritual things, but were such as never supposed the existence of anything but what was natural, and even considered that which is spiritual and celestial to be natural, nor was it possible for them, by reason of the crassitude of their interiors, to have any other idea. Still they did not confess it; and if driven to confess what idea they had of spiritual and celestial things, they could say no otherwise than that it was a certain natural something; they went no further. At the same time they attend divine worship, and pray, and sing; [in a word,] those who constitute the province of the *dura mater* are not among spirits, but among genii, wherefore their motion corresponds to the pulsation of the heart.

1693. There were afterwards others who also caused a pulsation, but not up and down, but transversely, which I was enabled to perceive by the hand. Then again there were others [who produced the same effect], not so reciprocally, but more fully, so that the pulsation filled the hollow of the hand. Others again there were whose pulsation projected itself from one finger to another, thus by leaps (*subsultim*); and these were perceived above the head, while the former [operated] within, thus with variety. I was not well instructed as to who they were, unless that they are such as speak and think somewhat of spiritual and celestial things, but only from the external senses, or from the experience of these senses, understanding in fact nothing else. In hearing I had an impression as if from the female sex, wherefore these constitute the province of the external skin of the head; for the more they reason from the bodily senses respecting spiritual and celestial things, the more exterior do they become.—1748, March 25.

CONCERNING THE PUNISHMENT OF LASCIVIOUSNESS.

1694. (((((There are those who in the life of the body indulge in lascivious thoughts, giving habitually a lascivious turn to what others converse about, even when the subject is holy. Such a habit is wont to prevail with young men, when their minds, by reason of their age, are occupied with such things; but when the same thing occurs with adults and old men, namely, the turning everything they hear into this direction, or

revolving it over [in their thoughts], these undergo such a punishment [as I am about to describe.])))

1695. (((For they do not cease to have similar ideas in the other life, which because they reign, and thus cause that whatever is heard to be turned into lasciviousness, and because their thoughts go forth into representations, and whatever they see they turn into obscene representations, that stand forth before other spirits, causing them great offence,))) (((((((therefore the angels are averse to such things, and abominate them, while these [filthy] representations fall upon the simple-minded, who are taken wholly by surprise by them.)))))

1696. (((((There is a punishment [appointed for such] which I saw, and grieved at beholding it. A certain offender, I know not who he was, was thrown down into a horizontal posture, in the presence of the spirits whom he had thus wounded and scandalized, and was made to revolve with a quick motion like a roller, from left to right, and then transversely in another position, and so on in almost every posture, and so as to be apparent to all. Sometimes he was clothed with garments with which he would fain conceal himself, because such had been his character in his lifetime, and again he was half naked. In this manner he was turned horizontally towards several quarters and made to revolve in full view of spirits, till a degree of shame was inspired into him, which appeared from the circumstance of his not wishing to be divested of his clothes. Again he was made to rotate in a different manner, to wit, from the head to the feet as if round an axis, being violently whirled round not with his length parallel to the axis, but transversely or perpendicularly to it. He was then subjected again to a horizontal motion back and forth from left to right, and right to left; then again with extreme pain towards the right, like a hinge, with resistance, for two forces are then acting, one roundwise and the other backwards, so that he was violently forced towards the part to which he was made to revolve; and as he was thus acted upon by two forces, and yet driven in one direction, the result was a kind of rending asunder accompanied with excruciating pain. The punishment thus evolved itself from the offence, and thence also the phantasy, which flows as a consequence from the crime, thus being an image of it, which is wonderful.

1697. He afterwards withdrew himself elsewhere, where he was ashamed of attempting to speak any more [the spirits meantime] tempting him by various methods, to see whether he would continue to indulge in the same kind of thoughts, but as he is then in the memory of his shame and pain he takes special care not to perpetrate the like again; thus he hides, as

it were, in his own estimation, though they know where he is. —1748, March 26.)))))

1698. This punishment was seen towards the front at almost a middle distance, in the plane of the right eye.

CONCERNING THE QUARTERS IN THE SPIRITUAL WORLD.

1699. It is wonderful that in the world of spirits, and also in the heavens, everything that takes place, and all the genera and species of things, wherever they may be, maintain their own quarters without ever changing them; so that while any spirit or any angels appear, or anything occurs, it takes place, in regard to each, in its own fixed quarter. These quarters have respect to the human body. When it is known where [spirits] are relatively to the body, it may be known who they are, and of what quality; and although dissimilar things may exist in the same quarter, yet from other signs it may be known what and of what quality they are, and that too without mistake. Thus wherever the lake is, wherever Gehenna, wherever unclean spirits are, or those who are in the ton, or who constitute the colon [there certain quarters are to be recognised], and so in all other particulars.

1700. So also in regard to distances in the [different] quarters, which are so certain as never to be subject to mistake.

1701. The quarters exist relatively to the human body, or in the plane of the head or some of its parts, as the forehead, the temples, the right or left eye, or to the left or right side, or in the plane of the shoulder-joints, the breast, the abdomen, the loins, the knees, the feet, the soles of the feet, then also particularly above the head, and thus in like manner above the forehead, the sinciput, or the occiput, at the left or the right, forward or backwards; whatever spirits appear at these points, there is no mistake but that they will continue to appear there as long as they are of such a quality. Those who are under the feet are in the lower earth more or less deep, just as the former are more or less high.

1702. Spirits also change places according to the change that takes place in themselves, for they hold themselves according to their nature and genius. Some never change places, and yet pass into the same quarter, making excursions therein, but it can thence be known who they are.

1703. That they are actually there [where they appear to be] cannot be said, although such is the appearance. As it is with altitude and presence, so is it also with situation. They appear thus before the eyes, because the universal world of spirits, and the universal heaven represents and constitutes the Grand Man,

which is the reason that they are thus presented to the view of man while he is as a spirit, and to every spirit and every angel. That all this is a bare appearance may appear from the fact that if there are numbers viewing them at the same time, and the same object should exist within a [given] distance between them, still it would not appear any otherwise to one than to another, thus not from behind one and in front of another.

1703½. It is wonderful that a position (*situs*) should appear such without any particular determination; for while a spirit reflects upon the position, it is then sometimes wont to be varied, while yet, by a certain spiritual idea, he knows its position relatively to the body.—1748, March 26.

WHATEVER REIGNS PREDOMINANT IN THE MIND OF A MAN, OF A SPIRIT, OR OF AN ANGEL, TO IT IS BENT WHATEVER SUCH AN ONE MAY CHANCE TO HEAR.

1704. ((This is a common fact, and thus may be known to every one, that when any thought, affection, or cupidity has the ascendancy in the mind, then everything which is done by others, and which is heard [by the party in question], is determined thereto; so that they, for instance, who are lascivious, such as we have spoken of above, turn everything that they hear into lascivious images, and thus into lascivious expressions. So also in other things.))

1705. (With those in whom good reigns, there is nothing which they do not turn into good, and excuse. Thus whatever is from the Lord, and whoever is led by the Lord, with such everything is converted into good.—1748, March 26.)

CONCERNING AN INDETERMINATE STATE OF SPIRITS.

1706. I, together with the spirits around me, was in an indeterminate state, which state was such that they could not reflect at all upon themselves, but became, as it were, reduced to nothing in the universe, which accords with the popular idea of spirits. As relates to myself, I could scarcely tell whether I was in the body or out of the body, for I perceived nothing of the body, inasmuch as it was not given to reflect upon it. Thus the perception I had was independent of the body, for the ideas were determined to a vague universality (*in universum*), and thus, as it were, dissipated, having no determination in myself. Determination in one's self causes that the subjects of it should seem to themselves to be such as they think themselves to be. In a word, the state was altogether different from the

ordinary state, nor was there anything but bare speech, for the spirits spake and I spake, but the speech was as if it proceeded not from any particular man, but was a mere voice sent forth into vacuity. [Above] there appeared nothing but the celestial blue vault [sprinkled] with little stars.

1707. Hence it may be inferred that whatever spirits may appear to themselves [to be or to possess], they have it from the determination of ideas in themselves, and from reflection upon the things which they say, and that without such determination neither spirit nor man appears to himself to be anything. —1748, March 26.

THE EXISTENCE AND SUBSISTENCE OF HUMAN BODIES FROM THE LORD BY [OR THROUGH] THE GRAND MAN. HOW LIFE FROM THE LORD IS INFUSED EVEN INTO THE EVIL.

1708. (Spirits often upbraided me, as it were, as having no life, because I said to them—what is the fact—that neither men, spirits, nor angels live from themselves, but from the Lord, and that they are only organs of life. This prompted them to say that I was possessed of no life at all; and moreover, when I stated that whatever evil was excited with me pertained to them, and whatever of good to the Lord, this they were unwilling to comprehend, still insisting that [on this ground] I must be destitute of life. They have in fact a decided aversion to hearing such assertions, for they wish to live from themselves, and for this reason they often complained, and were indignant that I thus spake.)

1709. On thinking the matter over with myself, how the life of the evil is infused into them from the Lord, I sometimes remarked that inasmuch as they are organs, therefore that life is according to the forms, which for their better understanding was compared to the light of the sun. This, although white in colour and one in nature, yet as it passes through forms, or flows into them, is so varied as to give rise to different hues, temperatures (*tepores*), and the like: to which they could offer nothing in reply.

1710. But now [it is to be affirmed] that the life of the Lord flows in into all in the universe, for they constitute the Grand Body (*corpus maximum*) and heaven, with the heaven of spirits, which is His body, because it lives from Him, as a man lives from his soul; *i.e.* from the Lord through the soul, wherefore all the members, and the parts of the members, cannot but live from Him; just as in man the members and parts of members depend exclusively upon his soul; and according to the forms

of the members and the forms of the parts, so they live, and so do they perform their functions, however diverse, in the universal body; and yet in such a way that they are led to uses and ends, like each single organ in the body, for there is a consent of all to uses and to one end, which is the Lord; whence life [flows] into all and each, from one mediately into another, through a society of forms.

1711. Those, however, in that Grand Body, who are evil, sustain to it the same relation as do the vicious parts in the body, which by various methods are brought to act in conjunction; wherefore they are [first] exterminated, dissolved, and made to pass into the blood, the noxious parts being rejected, and made to serve uses in this way to the blood, and thus are purified by innumerable methods. And because things are thus in the body, they cannot but have life also.—1748, March 26.

1712. Whatever inflows from the Lord flows into the Grand Man, but with variety according to functions, so that there shall be no spirit or angel wholly free from the effect thence produced, just as in the human body there is nothing operated by the soul but it flows into its universal body. The case, however, is not the same in regard to what proceeds from men, spirits, and angels, for as they are external to each other, all influx from them is comparatively outward; it subsists within certain limits, for it does not go to interiors: interiors are without to it, nor does it reach to intimates, and so on; otherwise than with that which comes from the Lord, as this passes through intimates and inmosts.—1748, March 26.

1713. Nor could the soul thus flow into the forms of its body according to all varieties, and operate so diversely in each single part, were there not a Grand Man, of which the Lord is the life, and which corresponds in all its minute details with human bodies. From hence exist the varieties of common forms in human bodies, or of viscera; hence the varieties of the distinct forms in the viscera; hence the ordination of everything to uses and ends; hence the functions of all things, of all and singular things from the Lord.—1748, March 26.

1714. Hence now also is the existence of bodies and of their operations; hence subsistence, which is perpetual existence; hence conservation, which is perpetual creation; hence the existence and subsistence of all animal bodies, even of the minutest animalculæ; hence the existence and subsistence of all vegetables with their varieties, which in their own mode typically represent the bodies of living things; hence, for the sake of correspondences, the representation of spiritual and celestial things by corporeal and material; hence the adaptation of organs to spiritual and celestial things, organs corresponding

to their active potencies, to their uses of life, and apart from which no effect takes place.—1748, March 26.)

CONCERNING THE EFFECT OF PHANTASY.

1715. Let it not seem wonderful that such things, which are merely corporeal, exist also in the world of spirits, namely, that the inhabitants appear to themselves to be bodies, yea, to be clothed with garments, that they should perceive pains, consequently that they should possess the sense of touch, besides other things which are merely corporeal, and such as it would seem could never fall to the lot of spiritual essences, or spirits ; whereas that such is the fact is so true that all heaven is in the affirmation of it.

1716. Hence are their tortures in hell ; hence their many pains and terrors, as also their cupidities, and other things which are corporeal.

1717. As it respects the causes whence such things exist [there], it is because spirits take with them phantasies from the life of the body, which because they are of the mind, and are such as are operative, therefore thence are their affections.

1718. ((Nor, supposing one to be possessed of any degree of sound judgment, has he reason to wonder at the fact now stated ; for life, whether corporeal or spiritual, is not given without sense, and all sense refers itself to touch, even the intimate and inmost senses, as may be known to any one from the sense of seeing and hearing. Since, therefore, there can no life be given without sense, it follows that those who think themselves to be corporeal, or who are in corporeal phantasies, and as long as they are in them, as is the case with many recently departed souls [carry those phantasies with them] ; hence the effect above mentioned, or a kind of sense of corporeal things, for they imagine themselves to be living altogether in their bodies, nor can they be dispossessed of that phantasy, unless by living demonstrations, of which see in abundance elsewhere.

1719. For these reasons let men beware of giving heed to those opinions which some persons would fain publish and inculcate, that spirits are altogether devoid of sense, or that spiritual essences lack all that kind of affection which they enjoyed while living in their bodies. I know the contrary, which has been demonstrated to me by a thousand and a thousand most sensible proofs of experience, as I can solemnly declare and attest ; and if men are unwilling to believe from the weight which they attach to their suppositions and opinions in respect to spiritual essences, let them take heed to themselves when they come into the other

life, where experience will compel them to believe what they do not credit in this world. In ancient times there were no men of such a faith in regard to spirits, but [they exist] at this day, when from the ratiocination of their own brain, and not from the Word of the Lord, they would explain the nature of spirits whom they deprive, by their definitions and conjectures, of all sensual properties, denying everything of the kind to their interior and intimate principles, when yet these are the things which merely manifest themselves in externals and which are perceived; and although they appear in externals, yet it is no otherwise than as they believe the eye sees, the ear hears, when at the same time they may know that the eye is merely an organ which transmits visibilities, while the interior minds [of men] are what see and hear, the sensorial power being utterly dead without things interior, as may be abundantly shown.))

((((Hence now it may appear that there are senses in spirits or the spiritual essences of man, and moreover that they survive in souls after death, and that as long as a man is not in the truth of faith, he is made up of phantasies, which produce the effects before mentioned.))))

1720. Yea, I can assert that their torments, terrors, and the like are to them wellnigh as sensible as in the body, which they have oftentimes confessed to me; and unless the Lord should take away their phantasies, their corporeal things thus remaining in their minds, they would be tormented with much severer anguish than in their bodies; for evil spirits and the diabolic crew not only have such phantasies, but they inflict the like upon the minds of those whom they torment, which unless the Lord took away and moderated, they would have a hell vastly more excruciating than would ever be possible from their bodies being held in the suffering of the most intense anguish.

OF THOSE WHO CONSTITUTE THE INTERIOR MEMBRANES OF THE BODY, AS THE PLEURA.

1721. (((There are spirits through whom others speak, and they scarcely know what they say, except [as they learn] a little from their prompters while in the act of speaking. They confessed that they did not well know what they said; but that yet they spake, as in fact it was sufficiently evident, by hearing that others spake through them, and that they thus became merely a channel of the speech of others, for the sound of their utterance made this sufficiently plain. Thus they have, as it were, no ideas, but simply voices.

In the life of the body they were mere babblers, thinking

nothing of what they said, and loving to talk of everything, whether they understood it or no.

1722. They said there were troops of them, and more numerous than could be conceived.

1723. They constitute the interior membranes of man, which are spacious, and on this account there are such vast numbers or troops of them; for the membranes are not otherwise, or do not perform any other use, than to act as passive forces, and to do whatever the active forces impress upon them. Concerning these spirits, it is believed that they constitute the pleura which surrounds the chamber of the thorax, and insinuates itself through the pericardium into the regions of the lungs, and that they thus pass into the pharynx and larynx, which is an organ of speech, as are also the lungs that are encompassed by the pleura, and to which it constitutes the covering.

1724. It was said also that they give way or flee when other spirits pursue them, and retire to a considerable distance, in a direct line from the face almost in front, but inclining to the left, whence it happens [correspondentially] that that membrane is so extended, and yields to the pressure of the lungs as to its active forces.

1725. They spake above the middle of the head, at a moderate distance, but the place does not hinder them from constituting the pleura; for the interior membranes of the body are continued to those of the head, as, for instance, the pituitary membrane of the mouth, and thus to the meninges of the brain, wherefore they are heard above the head, when otherwise they would be in the plane of the breast, from which they were first detected at a distance.)))

1726. ((Such spirits are very numerous, for the membranes of the body are ample, and are continued around and over all the viscera, into which they enter. It is now insinuated that the greatest part of these spirits are women.))

CONCERNING THOSE WHO CONSTITUTE THE "PIA MENINX" OF THE BRAIN.

1727. There are certain spirits not given to speaking like the former, but serving to the further development of the ideas of others, and acting also as passive forces. They are quite modest in their temperament, and are heard still higher above the head. Their common movement was a flowing one (*fluidus*) in a transverse direction in the brain from the front part backwards, [differing from that of] another class whose common flowing motion was transversely from one and the other

temple towards the middle of the brain, so that the place of meeting should be that of the longitudinal sinus.

1728. I heard them speaking: they were modest and peaceable, and said that in the life of the body they were such as trusted but little to their own thought, or determined themselves, but were prone to credulity, and easily suffered themselves to be persuaded by others to almost anything, acting from their suggestions, and not canvassing the quality of their advice.

1729. Through these other spirits transfer their ideas.—
1748, March 26.

1730. Those that constitute the thin membranes of the brain perform a similar function in the spiritual world and in heaven with those membranes which admit the blood-spirit into the interior parts, conducting it in their own peculiar way, and also serving to clothe the fasciculi of fibres, or the little nervelets (*nervulos*).

1731. For these were again represented to me as to the quality of their thought, and among other modes from this, viz. that they received in simplicity the things that were spoken, not indeed with a [very intelligent] sense either external or internal, but so that the angels could thence derive interior ideas. Such was their quality [as they appeared] while I uttered the Lord's Prayer, as their thought was then exhibited to me; for all spirits and angels, how many soever and of what quality soever they may be, may be known from the ideas they have when the Lord's Prayer is pronounced, and these were all along represented to me on those occasions. The sense, therefore, of these spirits was such that the angels could thence derive fuller ideas, as they were of a milder genius and not mentally closed, as was apparent to a spiritual idea, so that they are a kind of intermediates between an exterior and interior sense of words.

1732. In speaking with them, they said they were such as often withheld me from thinking of interior things, and thus [virtually] prohibited me; and also that they supposed themselves to be in heaven; for they are, as it were, a kind of entrance into heaven, which is owing to the nature of their thoughts.

1733. From these things it may be evident how difficult it is to perceive the quality of those who are in the interior, and, still more, who are in the inmost heaven, as they constitute the membranules or meninges over the minute organs of the brain, and round about its more tender fibres, which, as they do not appear to the eye, are not perceived by man; while yet if we understood the nature of these meninges, we should be able to apprehend somewhat in regard to those spirits who sustain a

similar relation to the interior and inmost heaven. As these minute organs with their coverings and interior contents are invisible to us, how much more those spirits who constitute, and, as it were, contain substantial realities.

1734. Those who constitute the meninx over the brain are genii, for that meninx is full of blood; in like manner those who constitute the meninx over the smaller organs of the brain. But those who invest the fascicles of the fibres and the interior nerves are spirits; for as the fibres spring from their organic principles, so also spiritual things from celestial. Moreover, as in the fetus every membrane is charged with blood, and its derivative fibres are, as it were, not bloody, so also it is with these genii, and so on.—1748, March 27.

CONCERNING A SPIRITUAL IDEA—WHAT ITS QUALITY.

1735. It is permitted to adduce a single example in order to illustrate the quality of spiritual ideas [which are such], that, if barely one word is uttered—as all words are ideas—then that word is, as it were, put on [by spirits], and thus they are accustomed to act inwardly within that word; as, for instance, a certain angel on hearing the word “Servant,” immediately as it were put it on, and so prayed from it, signifying by such a representation that he was a servant, and accordingly prayed as a servant, for the sake of testifying humility; but that such a state of things can exist is perceived by no one except a spirit, or one who is in a spiritual idea. There are many things of this nature.—1748, March 27.

CONCERNING THOSE WHO CONSTITUTE THE EXTERNAL SKIN, AND ITS COATS.

1736. There are very many of such a quality that they constitute the external integuments of the body, with a difference from the face to the feet. (With these I held much conversation, and even on this very subject: those who constitute the foul outermost skin are such as in the life of the body abide in the literal sense, but those who admit interior things, though they do not perceive them, but merely abide in them as in a kind of external sense, they are the interior coats of the skin.

1737. For there are those who abide indeed in the literal sense of the Word, but yet from various causes admit an interior sense, to wit, while they seek to establish their own theories (*theses*) or articles of faith, for which purpose they draw [from the Word]

affirmative proofs whatever may be their opinions, and even such as are interior, which thus fall in with their theories; more especially do they do this where such interior and inmost things favour their cupidities and their opinions at the same time; otherwise all such interior and inmost things, when viewed by them simply in themselves, they disrelish and reject, holding them almost in aversion, and becoming their enemies and opposers, except so far as they can claim to have originated them as something new, for they love them in reference to their own glory and praise, though they do not understand them.

1738. They represent or constitute such things inasmuch as the external skin communicates by fibres and vessels with the interiors and inmosts of the brain, from whence come its sensations. The skin and its coats imbibe also the most subtle things of the world, and transmit them to the brain, to say nothing of their brain exhaling a very attenuated kind of fæces, as appears from the sanctorian perspiration (?).

1739. With these spirits it is not easy to form a connection, nor can they mingle with the angels, for they favour their own opinions and their own cupidities, and prefer themselves to others, nor are they willing to admit interior things, which are destructive to their phantasies and lusts, as when it is said to them that there is a special sense and perception of interior and intimate things, that a spirit does not live from himself, that he is a mere organ of life—this they are averse to, for they would fain live from themselves, as would all they also who constitute the coats. Some, however, can understand the fact to be so, but still they do not wish it to be so.

1740. There are also besides these certain spirits who constitute the interiors of the cuticular covering of tolerably upright character, who suppose that the things which proceed from those who constitute the external skin do really emanate from themselves, thus attributing many things to themselves, which do not belong to them. They were such in their lifetime as claimed a great many things as proceeding from them which yet were not theirs, not indeed from a self-love that led them to prefer themselves to others, but from a certain cupidity, and pleasantness, as it were, besides various other causes. I spake with them [and found that] they were well-meaning, apprehending what was said, only that they raved somewhat in imagining things done by themselves which were really done by others.—1748, March 27.)

1741. In a word, insanities, that is, phantasies, reign with all those who constitute the externals of man; for externals are such that they act against internals, and yet they are held by internals in their proper connection and order, although they do

not wish to appear to be governed by internals, but by themselves. Such phantasies or insanities are very numerous, and arise from numerous causes, wherefore as long as they are in them they constitute such externals, especially skins and membranes, which act against internals. A very large portion of those from this our earth are of such a character, for our orb is in externals, and almost wholly rules internals; and as much as this ascendancy prevails, so much are its inhabitants tormented in the other life, until such phantasies are so far moderated that an equilibrium can be established, nor are they previously permitted to act as such membranes, but they are without or below the body of the Grand Man in the lower earth, and various places of hell, from which they are taken out and elevated in order to constitute such things as above described. While they are being perfected in these by means of the many vexations they there undergo, they are advanced to more interior states, and thus into heaven, for all the membranes become more perfect in proportion as they approximate what is more interior and intimate; yea, there is nothing given in the human body except from membranes; from these are the organic forms which are actuated by blood and spirit, which are themselves also organic forms, but active in respect to others, though still void of any life but what is from the Lord. The active powers of life are called celestial; the passive, spiritual; and as celestial things or love ought to rule spiritual things, and not spiritual celestial, so in like manner are things constituted in the body. The nature of the influx of the one into the other may appear in some measure from the organical structures of the body; but because the subject is one of so much vastness, it can never be understood except in its most general features, as far as may be necessary to serve for forming ideas, which the Lord fills and vivifies according to uses and ends.—1748, March 27.

CONCERNING THE ENTRANCE OF SPIRITS INTO THE OTHER LIFE.

1742. ((When a man dies and passes into the other life, it fares with him like the food which is received by the lips, and then through the mouth, jaws, and throat is conveyed into the stomach, and thence into the intestines—that is to say, the lot of his life is determined according to his cupidities and phantasies, for he is at first treated very gently, namely, by the angels who stand by, of whom we have spoken before, which is similar to the case of food that is not seen, which is first slightly touched by the lips, afterwards committed to the mouth, and its quality tested by the tongue as hard, soft, sour, sweet, etc.; it is treated in this way also, that it may be softened by the purer saliva, and thence be

exhaled into the blood, and so conveyed to any particular organ, or immediately to the brain, when it is mildly castigated on the way. Thus with man's evils, his phantasies are thus, as it were, exterminated by various methods, while if any remain, they imitate the course made by the salivary fluid in the process of digestion, in which some articles are subdued with more difficulty, requiring the action of the teeth in breaking the hard crusts, which correspond with the products of the phantasies that have to be violently broken up. Thus there is a letting down, as it were, through the œsophagus into the stomach, where a various treatment is undergone by the contents in order that they may be made to perform some kind of use; those of a somewhat harder quality are thrust into the intestines, and at length into the rectum, where is the first hell, and such as are not yet subdued thereby are cast out like dung into hell, and remain in hell till they are effectually reduced to subjection.¹ (1748, March 27.))

OF THE STATE OF A MAN WHEN GOVERNED BY THOSE WHO CONSTITUTE
THE CUTICLE.

1743. There came a number of those who constitute the cuticle; I heard their approach in companies; and as they were so numerous as to prevail over others, it was thus shown to me how it is with the state of man when he is such as to have an undue care of the skin, which is the same as to have his mind governed by spirits of this class.

1744. When a man is in this state, he is withheld from all useful study, and at the same time there is insinuated into him a distaste to doing anything real, so that there is a certain reaction and consequent repugnance in relation to whatever is useful, whether in civil or moral life, whether in matters of faith and charity, whether in action or in thought, for from all these he is held back, while at the same time there are certain blasphemies insinuated into him against them, so that he wishes, as it were, to bind himself to keep aloof from them.

1745. How the true state of the case is [in these instances] was also shown me. There is a certain one among the worst of their crew who adheres to a man from behind under the occiput, and through him as a medium that crew acts, drawing back the very nature of the man from things good and pious, making them a source of annoyance to him, and at the same time

¹ The hell here spoken of is doubtless but another name for that state of vastation in the world of spirits, of which mention is frequently made elsewhere in the writings of our author. It is unquestionably to such a state that our Lord refers when He says, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

infusing blasphemies. Such an one was perceived by me by a most manifest sensation, and I spake with him, saying that he was held there by that crew, in order that through him, as a common subject, they might perpetrate things like those above described. I was retracted not only sensibly by the neck, but withheld from the thought and understanding of what I was writing, and even from the affection thereof, and it was insinuated that I should desist besides, among other things. In order that I might perceive how the case is, it was represented to me in the person of a certain spirit, to whom such an one applied himself like a dark cloud, throwing himself upon his back, and adhering thereto under the occiput, causing a confession to be made of most grievous molestation.

1746. Of this quality are those who are unduly careful about the skin, or who are delighted with the things pertaining to the skin, and who [for this reason] are elsewhere termed *delicate*. Persons of this description perceive in every good and essential work a repugnance, nay, a positive grievance; for spirits of this class flock cajolingly around such an one and then consociate themselves, drawing him away in like manner [from all useful employments]. As the care of the skin is multifarious, so there are genera and species of this class of men.

1747. These cuticular characters are averse to interior and more interior things, as remarked above, consequently to an interior and more interior life. They contend incessantly with their opposites, for they are external men who fight against the internal man, and hold him in aversion, as Paul writes of himself.—1748, March 27. The exterior spirits who actuate them are those that constitute the scaly and filthy skin.

1748. The spirit stationed behind, under the occiput, drew down the occiput, as it were, or the skin in that region, as if he would move the head, causing it to sway somewhat downwards. A thing of this kind is not, indeed, perceived with the inhabitants of our earth, because they are sensible to no operations of spirits, being such as to be in externals. It is otherwise with those who can be at the same time in the world of spirits also, just as are spirits; still it is known from the effects how the case is.—1748, March 27. Such spirits, like such men, are for the most part lovers of themselves, preferring themselves to others; and inasmuch as they treat with scorn man's interior and more interior things, they place their wisdom, as it were, in being able elegantly to vituperate or refute the doctrine of an internal man, nor do they care ought for the Lord, nor if they dared would they hesitate at all to vituperate and persecute Him openly, for they are external and give themselves up to the dominion of this kind of spirits.

1749. But whenever there is an equilibrium of these with others, they can then perform a use, as the skin does to the interiors, for man learns interior things by means of exterior, yet so that the Lord insinuates into externals those things which conduce [to use]. To institute an analogy: the skin serves not only as a medium for excreting foulnesses, but also for the insinuation of such things as serve for the nourishing of the interiors. The skin, however, is disposed [for this function] by the interior life, and the inspirations through externals are made according to the affections of the interiors. —1748, March 27.

1750. Such spirits also, if it were permitted them, would desire to possess the whole man, so much so, that if it were possible they would fain cast out man's life, and thus enter and live in the body of another. It was shown me according to the phantasies of certain spirits [who lived] at the time the Lord was in the world, that they were prompted by this desire. I said to a certain one that that was impossible, and plainly demonstrated it, namely, from the fact that man is an organ, and his interiors are organic forms, which can by no means be occupied by the organic forms of another, nor changed into those of another; they perhaps supposing that their interiors were life alone, like a flame; but they are immensely deceived.

1751. They also close up the internal chamber of the ear, so that one can scarcely hear, which I manifestly perceived; nay, they oppress internals as if by a siege from without.

CONCERNING VISIONS WHICH ARE ILLUSIONS.

1752. There are visions experienced by certain persons on the earth who say and boast that they have seen many [wonderful] sights; and they are also called seers (*visionarii*). This kind of visions is such that when any object is presented, be it what it may, certain spirits induce upon it such an appearance by phantasies, that when a cloud for instance, or a certain lunar light is seen by night, then spirits hold his mind, and thus his imagination, in the representation of some particular thing, whether of an animal, or an infant, or any monstrosity; and as long as his imagination is held in things of this kind, he is persuaded that he actually sees such things. In this way very many visions are bruited, which are nothing else than illusions; but such things often happen to those who indulge much in phantasies, and who thus labour under an infirmity of mind, which renders them credulous.

1753. That similar things exist also with spirits, inasmuch as

they may be induced by spirits from the man's imagination, I can testify from abundant experience. It is in their power to represent buildings, gardens, meadows, and similar amenities, and unless the reflection is given them that such things are mere representations induced by others, spirits would not know anything else than that they were realities, and this they openly acknowledged.

THAT THERE ARE THOSE WHO INSPIRE TERROR.

1754. ((There are some self-confident spirits to whom it is permitted to induce terrors, and terrors of such a nature that no one would believe that they could be inspired. Especially it is permitted them to represent an arm apparently naked, and in various positions, according to variety [of circumstances and ends]. Of such an arm it is a peculiarity, that it impresses upon a soul or a spirit such a terror, that even those who were strangers to terror in their lifetime have confessed that they have received from this source an intimidation, which could not be expressed. The same object was once shown to me, and I was smitten with like terror, which continued for some time, for it seemed that it could have crushed the bones and the marrow; yea, if permitted, it would, however incredible, have produced that effect, because flowing from the world of spirits; still it is true, for the phantasy of spirits is competent to do it. Terrors of this kind are induced by spirits, who trust to themselves that there is nothing which they cannot do; but as these things cannot well be believed, they are to be prudently set forth, lest men should think themselves listening to fables or trash.))

1755. The inhabitants of the world of spirits have peculiar skill in things of this kind; and if it were permitted them to exercise such magical arts, they could easily induce the minds of men to believe that they were miracles, for these things have an effect upon material and corporeal objects. Hence were the magical practices of the Egyptians; hence the diabolical arts everywhere spoken of [in the Word]; hence false miracles which are of the devil, and which were performed by the Egyptian magi. The same holds true of many other things, and especially of those illusory visions just mentioned above.

1756. Unless a man be in faith towards the Lord, he is easily induced to believe that such visions are from heaven, and the like, when yet they are of the devil, for they cannot be distinguished from true visions and true miracles, except by those who are led by the Lord; but at this day such things are forbidden, for these rabbles [of spirits] are held in bonds, and not

permitted to rove beyond the limits which for certain reasons are assigned them.—1748, March 28.

THAT INTELLECTUAL FAITH IS A MERE MATTER OF THE MEMORY.

1757. I spake with certain souls who, in the life of the body, supposed that they had faith, or that an intellectual faith would save, or was of a saving nature [*salvifica*], nor were they willing to recede from the theory they had established to themselves, that faith alone saved, from which it would follow that the quality of the life is of no consequence, as is the opinion of many. It was given me to say to them that such a faith is by no means saving, that it is not really faith, because the life shows of what kind of faith they are possessed, and that such a faith is a mere matter of the memory, producing nothing, whereas the life of faith is love from the Lord. When I read the passage in Mark xii. 28, where a certain scribe inquires what is the first or chief commandment, [I asked them the same question,] because the scribe believed the same thing, but yet only intellectually, and not in his life, for it is said that he tempted Jesus. It was then given them to perceive that such a faith was a mere cognition, which is far from saving, unless it so works as to cause a man to love his neighbour as himself.

THAT THE LORD KNOWS AND DISPOSES ALL THINGS, EVEN THE MINUTEST (*singularissima*) IN THE UNIVERSAL HEAVEN AND IN ALL THE EARTHS.

1758. ((This may appear also from the case of the human body, in the viscera, cavities, membranes of which, both within and without, there are sensitive fibres in such abundance that nothing can come in contact with them but they perceive it. That the same holds good in regard to the stomach, the liver, and the lungs, is obvious. The fibres are organically and variously formed, and by means of them the soul of man knows and perceives whatever change takes place, and according to that perception disposes of everything and induces states adapted to restore health to those parts which are out of order.

1759. Since such things occur in the animal body, and there is nothing which does not come to the soul of the animal whence all things are conveniently disposed in general and in particular, what shall we not say of the Grand Man in heaven, and of those things which depend upon heaven, since the Lord is the life of

all, and every particular is ordered as in the most perfect man. Wherefore the Lord is sole [and supreme], because He alone is life, and thus all in all, perceiving, disposing, and ordering all and single things, so that they shall act according to [fixed] laws, upon which depends the wellbeing and conservation of all things in the universe.—1748, March. 28.

1760. It is a fact of common occurrence in the world of spirits that those who are there are unable to believe that the Lord can know all and everything in all and everything, even things the most minute which take place in the universe, whether in heaven or in the world, or in all the earths; for they, like men, view all things from a lower plane, because from their natural mind, which is extremely limited, and to which impossibilities are prone to suggest themselves. But when I often said to them, and by suitable ideas represented, that it could be predicated of the soul in the body that it did not know the things [transpiring in it]; and if it did not know, it could not dispose all and everything in its own body, and minister healing [to diseased parts], which the learned ascribe to nature, but erroneously and perversely, inasmuch as they are all from the Lord; and when also it was said that the will of man alone could dispose, and, as it were, know what muscles and what motive fibres should concur to any one action, of which there are thousands and myriads distributed everywhere over the body, and when by this it was represented to them how the case is with the Lord who is the God of the universe, and the only life; then they had nothing to say in reply, for impossibilities yielded [to such a view of the subject].—1748, March 28.))

CONCERNING SORES, AND FOUL TUBERCLES WHICH ARE NATURALLY PRODUCED UPON THE PLEURA AND PERICARDIUM, OR WHAT KIND OF SPIRITS CONSTITUTE THEM.

1761. ((There are some in the world who pass their lives in a course of mere artifices and lies; that is to say, that in order to attain the objects at which they aim they make use of falsehoods, from which originate evil; consequently they seek their ends through evil means. Thus it was shown to me by a living experience that they employ the services of the innocent for the purpose of persuading concerning those things which they intend and desire to obtain; as also that by lying in various modes they induce persons who are ignorant of their ends to say so and so, from whence arise enmities and aversions, for

they act covertly and take various precautionary measures that those who serve them as tools should not understand their scope. This was shown to me by a living experience. They took for a subject a certain one who was of a genius unlike their own, in order that they might thus effect persuasion through an innocent medium; they then by means of mental induction and imitation brought into play things that are familiar in the world of spirits, but which this is not the place to describe; and all this in order that I might be persuaded concerning the objects at which they aimed. In order that there might be no suspicion as to the true source [of their machinations], I may say, in a word, that they make use of evil means that they may attain to whatever ends they propose. These means are deceits, falsehoods, and artifices, from which very many evils spring forth. Self-love or pride are the prompting causes of these machinations, and those of this quality exercise similar arts in every single thing which they intend.

1762. Such spirits are those vicious affections which are called sores and foul tubercles, that break out upon the pleura and other membranes, which, if they become irradicated, the disease spreads far and near so as to [vitate and weaken] the entire membrane, and thus gradually draw the whole body to death.

1763. Souls of this vicious stamp, though they come into the world of spirits, and have the power of insinuating themselves before their true quality is made manifest, yet they are not tolerated [there], as they would infect the crowd of spirits with their own vicious state. Wherefore they first undergo this peculiar punishment, to wit: that a number of such are made to rotate from left to right at the outset, in a plane orbit, which presently in the course of circumrotation swells out, and afterwards the swelling is depressed, so that the orbit becomes as it were hollow, and the celerity is increased; while in the meantime and during the circumrotation a process of exploration is going on, whether they will persist in being such as they are. This circumrotation takes place in the world of spirits above the head, a little in front, which is administered to those who were of the character described; and because they persisted they were rolled over and over, and projected to the back under the occiput. There was, however, still another mode of circumrotation in which the swelling or bulging out (*tuberositas*) was quite prominent, and was turned by flexure into one, and that one was again intervolved, thus rendering the revolving motion confused; in fact, the orbit was inverted to a perpendicular, and the celerity at the same time greatly increased: *usque ut prop-*

*ter celeritatem, dum appareret, . . . ita ad imitamen talium tuberositatum, seu apostematum.*¹

1763½. It was afterwards shown that all such lie as if dead, with their face and belly downwards, and that they are subsequently let down into the lower parts of the earth, that they may there pass their lives)) (((being thus detruded at once from the world of spirits and from the body into those lower regions of the earth, where they are to lead a most obscure kind of life apart from companions, being then in fact as if dead.

1764. It was shown, moreover, how much of the truly human there is in such, by means of a representation in which they were [almost entirely] divested of a body, the portion that remained being exceedingly small, as was represented by a miniature human figure, whereby was signified how little of the human and of themselves they retain after that most obscure life passed in their hell, which is in a deep place beneath the right foot, a little in front.

1765. Wherefore let all such take heed to themselves, as in order to compass the ends which they propose make use of means that disturb societies, and cause enmities and hatreds between their members, and that too for the sake of promoting their own selfish views.—1748, March 28.

1766. These are rather to be called deadly imposthumes or abscesses wherever they are seated, whether in the chest, in the pleura, in the pericardium, in the mediastinum, or in the lungs.

1767. It was observed, also, that in their orbit-like circumrotation they attempted to draw others within their whirl, to wit, the harmless and the innocent, so that it gave them no concern whomsoever they might drag into perdition, provided they seemed themselves to perish.

1768. I observed that they perceive as in an instant what is

¹ As the reader will perceive, it is extremely difficult from the language employed to form a definite idea of the nature of the punishment here intended to be described. We confess to our entire inability to gather a clear conception of what the writer intended to convey, more especially in the closing sentence, which for that reason we have left untranslated. For the sake of our Latin readers, and in the faint hope that a truer version may be suggested, we subjoin the original:—

“Quare subeunt primo eam pœnam, nempe quod tales plures circumrotentur a sinistro in dextrum, sicut orbita primum plana, quæ mox in circumrotatione extuberant, dein tuberositas ista deprimitur, ut cava fiat ista quasi orbita, et sic augetur celeritas, ac interea in circumrotatione exploratur, num perseverant tales esse; circumrotatio fit in spirituum mundo supra caput antrorsum paulo, quod factum est iis, qui tales fuerunt, et quia persistebant, circumvolvebantur et projiciebantur ad tergum sub occipitium; verum circumrotatio fiebat quoque alia, tuberositas elevabatur satis alte, et flectebatur in unum et unus iste iterum intervallebatur, et sic erat confusa volutio; imo invertabatur orbita ad perpendiculum, et celeriter quoque angebatur, usque ut propter celeritatem, dum appareret, . . . ita ad imitamen talium tuberositatum, seu apostematum.”

capable of being perverted. They have their eyes intently fixed, and instantly lay hold of, or violently seize at the first glance those things which favour them—either that they may pervert, or vindicate, or assume as means; and that, too, before I could have the least idea that they had noticed anything pertaining to me; thus they are more acute than others, and are in the life of their self-love.

WHOSOEVER IS IN FAITH KNOWS AND PERCEIVES THAT HE DOES NOT
LIVE FROM HIMSELF.

1769. As relates to perception, see elsewhere; but knowledge teaches the same thing, to wit, that man by no means lives from himself, as I also to-day demonstrated to spirits by a universal idea; for since man is a mere particle in the Grand Man, and there is nothing in the individual man to which there is not something corresponding in the Grand Man, it obviously follows that he lives not from himself, but from the all and singular things of the angels in heaven and in the world of spirits, who excite the things which man thinks; and since all are merely organic beings, and the Lord alone is life, it obviously follows that man lives not from himself. Besides this [it is shown] by living experience, that when they with whom a spirit is most intimately associated are withdrawn, he is then, as it were, dead, and can neither think nor do anything.—1748, March 28.

1770. The exceeding fallacy of sense, involved in a man's thinking that he lives from himself, derives its origin from the love of self, which when it reigns makes it impossible that there should be faith in the Lord, though this alone, inasmuch as the Lord is alone, causes the knowledge and perception of that fact. And in order that this might be more clearly evinced to spirits—for the genuine angels know it and perceive it very manifestly (to know is, as it were, without them, to perceive is within them)—it was shown them by an experience which I scarcely dare produce, as scarcely any one would believe it; but inasmuch as it occurred frequently, I would simply observe that when any spirit fixes his attention upon the walking of a horse and speaks at the same time, he is heard precisely as if the steps of the walking horse spake—an experience at which the spirits were sometimes indignant, while the thought at the same time arose that the fallacy of sense in this case was similar to that in man's supposing himself to live from himself.—1748, March 28. To whatever sound spirits apply their attention and direct their hearing and their imagination, whether to the strokes of

hammers or other things, the speech is heard as having a similar sound; not that the speech is actually there, but such is the fallacy that it cannot be known but that the sound does speak.

CONCERNING THE LAW OF NATURE (*jure naturæ*).

(((((The angels wonder that the learned on this earth, as they call themselves, should dispute and wrangle concerning the principles of natural law, and that many should derive those principles from themselves, consequently from the love of self, of kindred, and of their own possessions, and not, as does the universal heaven, from the love of the Lord, and thus from love towards the neighbour as towards one's self, when yet the Lord calls that principle the primary of all precepts, not to say that everything in heaven, in the world, and on the earth dictates the same thing.)))))¹

CONCERNING THOSE WHO ARE IN THE LOWER EARTH
(*inferiorum terra*).

1771. (((((There are in the lower earth many mansions or many places where those are detained who are undergoing preparation (concerning some of this class see elsewhere). [Their position is] nearly under the left foot, a little in front, and rising up to a very considerable altitude. Many are held in a kind of obscurity, especially such as are in almost a middle state between the life of the body and its sleep; and there they think scarcely at all, barely remembering at times what they had done in their lifetime from a rash and evil prompting, but still not so that they are tormented by conscience on account of it; for those in that region are not such as have done evil with a clear conscience and of set purpose, but yet they have perpetrated evil, although it has been from imprudence,))))) for they might have known in the life of the body that it was evil, as they were thus instructed from the Word of the Lord; but the Word of the Lord, after their principles were firmly adopted, could not penetrate, inasmuch as they persisted in the imprudence of their life.

1772. (((Those who are in the lower earth are not indeed within the Grand Man, but without, yet they live from the Lord's life.)))

¹ This paragraph has no number in the original, and was probably intended for number 1777.—S. B.

Concerning these it was said that there are great numbers there, and that some are detained there through long periods of time, even for ages, until they are vastated.—1748, March 29.

1773. The ancients seem to have alluded to this class of persons (: see whether they are spoken of in the Word :) so long as they were not absorbed in the love of self and of the things pertaining to that love. Of these things the ancients had knowledge also who were without the Ancient Church, but still from the Ancient Church, and they called them the Lethean waters which were to be drunk; but yet there was no water there.

1774. Some of them perceive a tedium more or less according to their life in the body, whether [they had acted] from imprudence or from set purpose.

CONCERNING THE IMPRESSION WITH SPIRITS THAT THEIR BODIES LIVE.

1775. The spirits of this our earth have such an impression in regard to their still living in the body as will scarcely be credited, and it is with the utmost difficulty that they can be persuaded to the contrary. I pointed out to them in various ways that that was a phantasy, so that they at length acknowledged it, but they still fell back into similar phantasies, wherefore their mind remains a long time after death in the body [so to speak], which is also the cause that when spirits from the earth Jupiter are present, who have an aversion to bodies, an extreme uneasiness arises [and is felt] on both sides.—1748, March 29.

THAT SPIRITS JUDGE FROM MAN'S PERSUASION.

1776. In conversing with spirits, I observed that they were persuaded concerning things of which they could have no knowledge; this persuasion evidently arose from my being myself persuaded concerning anything which I was demonstrating. This happened very often, and in regard to a variety of subjects, even scientifics, which they had not known, as also in a multitude of particular things; from whence I was authorized to conclude, as I said to the spirits, that they judged and affirmed from my persuasion. Consequently if I demonstrated anything falsely, they would be persuaded concerning that also, for in respect to material things they cannot judge from themselves, though they still suppose that the knowledges which are in my

memory are theirs. Thus they possess a man, even to the degree of being indignant when I said that they did not know themselves, but had it from me.

1778.¹ ((((((Hence various things may be concluded, as concerning Balaam, that if he had by imprecations devoted the posterity of Jacob, certain spirits in the world of spirits would have been so persuaded that they would have stirred up turbulent hordes against that nation, and the evil would have endeavoured to pervert the good. The world of spirits before the Lord's Advent was of this character, but after His Advent they were powerfully restrained in this respect.

1779. Hence also it is given to conclude respecting interior persuasions from the Lord, that men are persuaded in faith, and concerning the things of faith, from the Lord, and by no means from themselves.—1748, March 29.

1780. In respect to things, however, which do not agree with the life of spirits, the life which they have derived from their loves in the life of the body, they cannot be persuaded except by the Lord alone while being reformed.—1748, March 29.

CONCERNING THOSE WHO CONSTITUTE DEADLY ULCERS OF THE HEAD, OR WITHIN THE CRANIUM.

1781. There are some of such a quality, that when they approach they rush into the cranium, and thence into the spinal marrow, and intend and attempt nothing else than to kill the man. Spirits of this character flocked to me and rushed forthwith into the spinal marrow, saying at once, before they were at all provoked, that they would suck up the marrow and whatever was vital; and when they attempted it in vain, they still remained within the cranium, intent upon a variety of schemes, which, however, were abortive. In such cases they intend the taking away from the man all his intellectual faculty. I perceived them manifestly in the cerebral chamber, and their attempts also from the pain thence resulting. I spoke with them, and they were compelled to confess whence, who, and of what quality they were.

1782. They stated that they dwelt in dark woods, and were there of deformed aspect, having ferine faces and shaggy hair, and roaming about like wild beasts. They are quite numerous, nor dare they attempt any such thing towards their companions, to whom it is then permitted to treat them cruelly almost at pleasure, from which they shrink in horror, and then abstain

¹ Numbered as in the original; see note, p. 66.—S. B.

from inflicting anything of the kind upon them. They also wander about solitarily, and are thus held in bonds.

1783. It was told me they were such as had formerly [in their lifetime] slaughtered whole armies, as is recorded in the Scripture histories, having induced insanities upon them, for they rushed into the chambers of their brain, and then inspired such terror that one slew another. That they were able to strike such terror I was assured, but it is seldom done at the present day. It is extremely rare that the bonds are loosened to any of them at this day, and only takes place in the case of some one who is of such a quality that it were better that he should be permitted to perish as to his body than as to his soul, and in regard to whom, unless he perished bodily in this manner, by means of insanity and suicide, he could not well be prevented from perishing to eternity.

1784. These are those spirits who correspond to deadly ulcers of the head within the cranium, of which the effect is similar.

1785. Others, their associates, appeared considerably elevated in front, and they spake and said that those who were within my cranium were their subjects through whom they operated.

1786. While they live in woods but little of life is granted them, which life was shown; such they said they had.—1748, March 29.

HOW THE LIFE IN THE BODY IS CONTINUED AFTER DEATH.

1787. There were certain ones who had led a lascivious life in the body, and who being infected themselves, had infected others also with their contagion and pest. Some of them, as I had reason to suppose, came to me not long after their decease, and ignorant that they were now in another life. I observed that they wished to live here as they had done in their bodies. Their life in the body was to inveigle wives and commit adultery without conscience, enticing other men's wives into this crime whenever they could accomplish it, and desiring the same thing now, inasmuch as they knew not that they were in the other life.

1788. When I informed them that the case was not in this as in the other life, they wondered at first that they were in the other life, but soon forgetting this, they persisted [in their evil promptings], asking where there were families, in order that they might continue their machinations. I said to them that if they had no regard to spiritual sins in matters of this kind, still they should not endeavour to sunder the love of a wife by

such allurements from that of her husband, as this would be to act against spiritual order; but they paid no attention to this, neither did they understand it. I moreover urged them to desist by their fear of the laws and the punishment flowing therefrom, as it was now palpably manifest that they desired to perpetrate such wrongs; but for this they cared nothing. I then appealed to their regard for their reputation, as their good name would in this way suffer, but neither did they care for this, for their quality and what they cared for is at once perceived by a spiritual idea. But when I intimated that the facts might become known, and the domestics be employed to treat them with severity, and even to punish them with sorer stripes than they now dreamt of—this, and this only, seemed to strike them with dread. But forgetting even this, they held on in their purposes, and their interior thoughts were represented to me, which were most filthy; then the wiles which they devised in their minds were declared, and these were of such a character as to make it improper to reveal them to any one. It thus appears that their interiors are altogether laid open before spirits in the other life, and still more before the angels, who know their interior thoughts with the utmost exactness, while they are held after death in a similar state, and even all the devices of their hearts, for they were represented by them as to their quality, which was most foul. In like manner [they represented] the quality of certain ones in the life of the body who supposed adulteries and the like to be nothing unlawful, when yet they so defile their spiritual life that the effects cannot be removed without punishments quite severe. Concerning these it was said to me that such in the married state afterwards conceive aversions to their partners; differently from those who do not live in such cupidity.

1789. As to their praying to the Lord, which was laid open to me to the life, they seemed to have no doubts whatever in relation to those things which they had learned from a teacher, but they had no other than a verbal or literal sense of the prayer, showing that they were corporeal, and not at all spiritual.—1748, March 30.

CONCERNING THE LORD'S PRAYER.

1790. When the Lord's Prayer, which comprehends all celestial and spiritual things, is read, there may be infused into each particular so many things, that heaven itself shall not be capable of comprehending them, and that, too, according to the capacity and use of every one. The more internally and inti-

mately any one penetrates, the more fully or abundantly the things of heaven are understood; by those in lower states they are not comprehended, but are a kind of arcana to them, some being comprehensible solely by an intellectual faith, and some being ineffable: celestial ideas which all emanate from the Lord, the lower they descend, or the lower the character of the men [to whom they come], the more complete appears the closing up [of the mind], till at length a certain hardness ensues in which there is little or nothing besides the sense of the letter or the ideas of the words; whence it was given to know, from the Lord's Prayer, what kind of souls they had been in the life of the body, as to the doctrine of their faith, inasmuch as it was granted to them to have their former sense [of these things] when offering prayer.—1748, April 1. Thus it is that the idea expands upwardly or inwardly from corporeal things, and indeed to indefinite extent in every degree, or in other words, through indefinitely multiplied expansions in the interiors, and so in the more interior parts, and in the inmosts.

CONCERNING THOSE WHO CONSTITUTE THE NASAL MUCUS IN THE BRAIN.

1791. There is a certain class of spirits, who, because they wish to domineer and alone to govern man, excite among other spirits enmities, yea, quarrels even to insanities, for those spirits whom they excite fight among themselves like the bitterest enemies, and those also whom they know to be present. I have witnessed such quarrels and wondered at them, and upon inquiring into the matter was informed that such contests were excited by this class of spirits because they wished to rule without competition.

1792. It was granted me to speak with them, when they immediately said that they would rule and teach everything, and far more than any others; to which I replied that such spirits were insanities, beginning, as they did, from angry quarrels and the like. They spake with me from a superior to a middle altitude above the forehead. Their speech was such that from the speech I could not judge of their minds, that they were of such a quality, for they spake rapidly, and as in somewhat of a stream.

1793. I was instructed that these are they who constitute the pituitary mucus of the brain, which is wont to obstruct the sieve-like lamina [or plate], making the brain to stagnate like a kind of excrementitious ground, whence arise dulnesses and similar insanities. I was informed, too, that a like class of men

are those who make it a rule to cause dissensions and enmities among all others, or who, as the saying is, divide in order to rule, and that, too, without conscience, like many politicians, thus placing prudence in the enmities, intestine strifes, and hatreds which they can kindle among others. They are altogether external men, because they obstruct, as was said, the nasal respiration, so that it is determined through the mouth, and thus into the pharynx, entirely contrary to the natural mode of respiration, which is through the nostrils, by reason of the agreement of the brain and its animation with external things; thus these persons break the communications between interior and exterior things.

1794. When I perceived that they had not a particle of true faith, I spake with them, asking if they were aware that they were now in another life, where they would live to eternity? and one of them, having his eye upon certain others whom he perhaps wished to seduce, was reluctant to have that said. I replied that in the world, while they lived there, they might have been esteemed wise among the foolish, but that here they were insane among the wise, which greatly displeased them. I continued saying that the government of heaven consisted in mutual love one towards another, whence arose the order and subordination of so many myriads, while among such as themselves there were strifes and alienations, inasmuch as such things as they had within them, these they produced without them. They said they could not be otherwise; to which I replied, that they had contracted this from their lives in the body, and that they could not be [or act] otherwise while they believed and practised as they did.—1748, March 30.

CONCERNING THE MALEVOLENCE OF CERTAIN SPIRITS.

1795. The malevolence of spirits consists not only in their inducing thoughts and speech upon man, but also responses, so that the man knows no other than that he responds; that is, that he gives a response in their favour, which has oftentimes been proved to me by lively experience, and spirits have iterated it again and again. They learn this by use, for they thus know how to seduce men most easily, so as to act out the entire man, both in speaking and in answering. At the same time, they inspire also such cupidities as favour the response, so that the man can by no means know but that he is the one [who speaks and responds], for while he is in that cupidity he is in his life, and believes that it is he himself. Such is the malignity of certain spirits, which I can affirm for certain from

experience, for they spake with me for a long time, and I had much to say with them on these points.—1748, March 30.

HOW THE NATURAL THINGS OF THE ANGELS ARE REPRESENTED BEFORE SPIRITS.

1796. Those who are angels do not reflect upon the fact that they are clothed with garments as do those spirits, or recent souls, who, in the life of the body, delighted themselves greatly in beauty of dress. These in the other life from phantasy, while they reflect, suppose themselves clothed in like manner as in the life of the body, in which they took delight. These ideas are so vivid with them, that when I said to them that they were not clothed in garments in the other life, then all those who had recently departed from life wondered, and could only be withdrawn with difficulty from their phantasy. Nay, such was the phantasy of some, that they supposed themselves to be able by touch to perceive that they were clad in garments; but that phantasy is done away in time, and then comes another idea, which is that of almost no garments at all, scarcely of bodies, as they call them.

1797. Moreover, the angels of the interior heaven, while they are represented to spirits, appear to them in comely garments, like virgins, their dress being of white and black mixed and elegantly plaited, modest, and handsomely fitted to the form. But the angels of the more interior heaven are represented before the spirits in most beautiful garments, adorned with various kinds of flowers, and shining in blue and red as the prevailing colours, while the inmost angels appear naked as infants. Those representations are made to spirits, and signify the quality of the natural things of the angels, for such phantasies [as those mentioned above] do not exist in the heavens, wherefore garments appear to be laid aside at the entrance of heaven. From the garments and their colour it may be known whence such representations flow.

CONCERNING THE PUNISHMENTS OF THOSE WHO REPRESENT STAGNANT HUMOURS IN THE BRAIN.

1798. The humours which stagnate in the brain are mainly of a threefold kind; the first, which is the most gross, is that which flows under the *dura mater*, or between the *meninges*, and is forced through its circuit, towards the *laminam cribrosam* (sieve-like membrane).

1799. Another kind is that which stagnates in the mammillary processes. This is a humour collected from the interiors of the brain, or from within its fibres, and is in like manner determined towards the *laminam cribrosam*.

1800. The third kind is that which is collected in the lateral ventricles of the brain, and is discharged through the *infundibulum*, and so on.

1801. While some of those humours stagnate or are without an outlet through which they may be discharged, they not only occasion inconveniences, but diseases, even deadly ones, which is a common occurrence in the body, when no opportunity is afforded for the discharge of excrementitious humours, as a stagnation, putrescence, corruption then ensues which destroys everything.

1802. Those who correspond to the first kind of humours are such as we have already spoken of, namely, those who instigate others to dissensions, hatreds, and strifes, and thus to various kinds of mischief, in order that they may obtain dominion. They are, as was said, at a medium altitude above the forehead. I spake with them, [and learned that] their punishment is, being tortured in a manner almost similar to that of the humour between the *meninges* by somewhat large fluctuations, which previously I had not observed.

1803. Another kind, namely, that which is from within the fibres, is forced into the mammillary processes, and there stagnates. Of this I think I have spoken before. Their punishment is almost similar to that of those who are tormented by rotations and resistances.

1804. The third class are those who cause the greatest injuries to man, namely, those represented by the stagnant humours within the ventricle, which are of a threefold kind, in regard to one of which it was shown me that they occupy a very high position, and speak as gently as if they were interior spirits, so that they can very easily deceive the unwary, as they actually did deceive those [interior ones]. Their speech is voluble and soft, and at the same time interior, for they think more than they speak; and while they deceive good spirits, they act by means of their thoughts. They were, in their lifetime, those who did not openly strive to rule, because that was for them impossible, namely, to be made princes or kings, or lords, but yet they plotted to render themselves so intimate with, and so necessary to, kings, princes, and lords, that they should do nothing without their counsel and dictation. Indeed, they boast themselves of this in the presence of others, but when they perceive that they are liable to be deprived of that power, they speak modestly, attributing everything to their

prince. The blame, however, of misfortunes they cast upon this class of dignities, or they excuse them, while they claim for themselves the credit of whatever good is done.

1805. Those of this quality, because they study themselves alone, and are thus powerfully impelled by self-love, persecute and hold in aversion others who do not favour them. Such is the kind of humours which stagnate in the ventricles, and from which flow deadly damages; for these spirits, being collected together like humours, distend the hollow parts, and thus impede the operation of the nerves, depriving the blood of its liquids and spirits; and hence they are deadly.

1806. The punishment of such is, that they are subjected to rotation, now in this direction and now in that, towards the different quarters of the circle [of the horizon], in the first place from the left to the right, being thus forced into gyratory motions. But these rollings or rotations are such as to be attended with resistance, being of a twofold kind, and attended with great torture, which continues for a long time sometimes for several hours. This is one of the infernal punishments, for their thoughts and interior efforts labour and reluctate in this manner, but still they are violently driven on, while at the same time not only uneasiness, but anguish is experienced by them.

1807. Those who execute such penalties, that is, the discerptors or punishers, were near me, about my head, and took great delight in inflicting the punishment, nor did they feel disposed, as they said, to desist, even though they tried with all their might, and they remarked that even if they were permitted thus to punish to eternity [the case would be the same]; they call this their function. It was given me to perceive their delight that I might know its quality, and it was evident that they would never desist if it was permitted them to continue. These are they who, like discerptors and severe castigators of the external plane, constitute such functions of the infundibulum, into which, when such things pour themselves, then they torture out such a humour.—1748, April 1.

CONCERNING THOSE WHO CONSTITUTE [A CLASS OF] SPURIOUS SPIRITS, AND WHO OBSTRUCT THE INTERIORS OF THE VESSELS AND FIBRES.

1808. There are many of either sex who were such in their lifetime, that wherever they came they sought by art and deceit to obtain rule, aiming to subject men in a kind of secret manner to themselves, especially the rich and powerful, in order that they alone might exercise dominion under their name.

But they act so clandestinely that the man of wealth or power is not aware of it.

1809. They begin by removing others out of the way, especially the upright, whom they persecute in various ways, and yet not by vilifying them, as integrity defends itself, but by manifold other methods and procedures, as by taking advantage of [a patron's] simplicity to pervert his counsels, calling them evil, and attributing to him unfortunate results, and by many other means, as I learned by lively experience, since there were those about me of this quality, to whom it was given to obtain a certain degree of controlling influence over me.

1810. Such is their subtlety that oftentimes I scarcely knew that they were swaying me, for they act in a clandestine manner, so that while they were speaking with each other it was not granted to me to hear or perceive what they said. It was said by others that their counsels were most nefarious, and such as no one could ever believe, inasmuch as it is through magical and diabolical arts and assistance that they manage to compass their ends. The putting to death of good men they think nothing of; and the Lord, under whom they would fain exercise dominion, they despise so intensely as actually to vilify and put the grossest indignity upon Him.

1811. Concerning these I can say they brood over the mind, as if their thought was the interior thought of the man, so that the man, without the special mercy of the Lord, can by no means be aware that such spirits are present and controlling him, so covertly do they act.

1812. These, therefore, are they who are to be called spurious spirits, or such as have in them nothing of life except the harder conglutinated portions or the material things of the interiors, which enter into the purer blood, and that without order. They are thus rather [to be regarded] as sublimated and subtle poisons, than as animal spirit or the purer blood. Their effect is, that wherever they come they stiffen other things, inducing cold upon them, as also a torpor upon the nerves and upon all the other several parts, as the brains with their fibres, cavities (*cavis*); so also upon the organs of the body, whence arise torpors, phthises, interior obstructions, occasioning the breaking forth of very many and very severe diseases, of which they are the interior causes.

1819.¹ They act in a certain regular quadrupedal manner, but marked by slowness and heaviness. They seat themselves upon the back part of the head under the cerebellum to the

¹ The intermediate numbers from 1813 to 1818 are wanting in the original.

left; inasmuch as those who adhere, as it were, to the occiput act more secretly than others; while those who occupy the hinder part would fain bear rule.—1748, April 2.

1820. They reasoned with me concerning the Lord, [affirming] that it was strange that He did not hear the prayers which they offered, and succour them in their supplications. I replied [by asking] how it was possible they should be heard when they had for an end such things as were contrary to the salutary state of the human race, inasmuch as they prayed [solely] for themselves against all others, thus against the whole human race, which, however, they were not willing to acknowledge, for self-regard and the love of universal rule were all in all with them, and hence they could make no reply, as they perceived that in this state heaven was shut and not opened.

1821. I saw them in company with women, and they said that they could derive many valuable suggestions from them, as they were of a quicker genius, or discovered things quicker. They took great pleasure in the society of harlots, and I was made sensible of their delight. A multitude of women in company with them was represented in a long and spacious court somehow pertaining to an obscure city.

1822. It is wonderful how intensely such spirits apply themselves to secret and even to magical arts in order that they might fascinate, as it were, those with whom they wish to stand high, and to rule under their auspices; thus they shrink from nothing, however abominable, for they are poisoned in their interiors, which is itself a most nefarious thing; they are therefore like interior poisons which penetrate the pores; the same is to be said of such a spurious spirit or blood.

1823. I spake with them through a certain interior speech, when they wondered that I gave to the poor, supposing that that would be meritorious, and therefore not to be done. I replied that it was done solely for the sake of conscience, for conscience dictated it, and if it were contrary to conscience it would be sin, which would carry its punishment with it, as there is [always] punishment in sin. But [in the present case] there was no expectation of reward, and so nothing meritorious. Indeed I then perceived by a spiritual idea that if even the least degree of the meritorious was present in what was done, nothing of reward would accrue, for all reward is of mercy, to which everything of self-merit is repugnant. Wherefore certain spirits wonder much that they obtain nothing, inasmuch as they performed good deeds in their lifetime, but the reason is, that they did everything from a selfish motive, for the purpose of obtaining a reward. The case, however, is different when

one acts from simplicity and innocence, not being aware but that the hope of reward is a proper motive of action.

1824. Nor was there anything which they perceived in others which they did not seize upon [and draw] within themselves and endeavour to pervert; and so with whatever there was that was agreeable to me, but which they were not inclined to favour. The case with spirits is such, that all their endeavours come forth into the light, for they then act from their own genius, which is manifested, and in virtue of which they are of such a quality, and they act as spirits with so refined a subtlety, as to stagger belief. The reason is that externals do not then stand in the way. In a moment they see, perceive, pervert, favour; whatever has in it nothing of life, whatever is deceitful, whatever is cunning, is so manifestly open to good spirits, still more to angels, that almost nothing can be hid; for spiritual vision involves that in it.

THAT ALL THE THINGS OF FAITH ARE FILLED FROM INMOSTS.

1825. It was said to spirits that the nature of heaven, or of celestial and spiritual things, which are of faith in the Lord, can by no means be otherwise than is the case with everything which is in the animal, and everything which is in the vegetable kingdom, to wit, that each particular proceeds from inmost things, or from those which are most remote from the senses, and these particulars in either kingdom are such that they can never be adequately conceived. However deep the keenest eye may penetrate, it still detects increasing wonders, and yet these are only in the lowest degree advancing but little way into the interior. Without principles derived from inmosts, which are all in all lower things in orderly arrangement, nothing would ever exist or subsist, nor would there be anything such that life from the inmosts could enter into it. The case is the same with each one of the ideas of men, spirits, and angels who are led by the Lord; the wonderful and incredible things begin first in the interiors.—1748, April 2.

1826. It is wonderful that ideas are more filled by the Lord while man does not particularly attend to them or does not aim himself to fill them, and so does not advert to them. Thus I think the ideas of little children are much more filled than those of adults while praying the Lord's Prayer; for the adult is liable to be disturbed in his ideas, so that they are less easily filled, the things of his proprium interfering; which will indeed sound like a paradox, while yet I have learned it by lively experiences.

CONCERNING THE INTERIORS OF MAN.

1827. I spake with spirits concerning the interiors of man, observing that the learned of this age know nothing beyond the distinction of man into internal and external, and even that is not a truly scientific distinction, but one founded simply upon [the letter of] the Word of the Lord, as they distinguish only between the body and the mind, and even concerning these they dispute as to what the body is, and what and which the soul is, being ignorant that in respect to every single thing in man the case is as in heaven. It is said, [for instance,] that to the body only pertain the external senses, together with the pleasures and appetites of the senses; that such is properly the nature of the body. They are ignorant that a certain natural mind is given, which is almost similar to the mind of brutes, for to it belong cupidities, phantasies, and imagination—a mind to which philosophers have attributed material ideas. This, however, is distinguished from the corporeal principle. There is, moreover, a mind still more interior or intimate, which is truly human, for it is not given in brute animals. To it belongs the understanding and the will, and that this is interior and superior appears from the fact that a man can think and thence will, which a brute animal cannot, and also from the fact that that mind can govern the concupiscences of the natural mind. Every one knows that while cupidities are bearing a man away, he can still reflect upon them, and thus restrain them; that is, govern them, whence that mind is more interior. There is, moreover, given a mind still more interior (*intimior*), such as there is in heaven—the inmost heaven—which mind cannot be described, for it is well known that those things which are of thought are ruled from inmosts, the quality of which cannot be expressed, and which give to thought itself its faculty. Thus man corresponds with the heavens. But as these things are remote from the ideas of the learned, who dispute only, as to these matters, whether there be a soul, and what it is; and therefore, as long as they are engrossed with these debates, they can have no idea of the principle in question and its quality.—1748, April 3.

1828. There are, therefore, three degrees of life within man, as there are three degrees of life in heaven, which, for the better understanding, may be distinguished into interior, or what is of the natural mind; more interior (*intimior*), or what is of the intellectual mind; and inmost, or what corresponds to the inmost or third heaven.

1829. Those who are corporeal spirits, as well as men, namely,

those with whom the phantasies and cupidities of the natural mind cohere with corporeal things, are not willing to know that an interior life is given, for they do not perceive it, as lower principles cannot recognise such as are interior or superior to themselves. Thus, also, some of those who are in the interior heaven do not wish to know that there are things still more interior. Some, however, wish to know them, and do know them, but they do not perceive them, etc., for that which is inferior has not the faculty of ascending to that which is superior, because the superior is imperceptible to such persons, wherefore they do not suppose it to be given. Accordingly, the things which are interior cannot be perceived by those which are exterior, neither can they believe the things which are to be believed unless they be gifted with faith, for they are imperceptible to them.—1748, April 3.

THAT UNIVERSALS CORRESPOND WITH THE THINGS WHICH ARE IN MAN,
AND THAT OTHERWISE SINGULARS COULD NOT SUBSIST.

1830. It may be known that the organs of the body correspond entirely to their atmospheres and their modes of action, as the eye to the ether, the ear to the air, the tongue to the things which swim in the water and excite [the taste], the nostrils to the odours in the atmosphere; and thus the singulars are formed to the modifications of their universe [or whole], and become in this way their conforming organs.

1831. Man, in like manner, could by no means subsist, unless he, as a part, should correspond similarly with the Grand Man as to all his forms of life; so unless this universal man existed, or the universal body with its organs, particulars could not subsist or consist; which body, or which man, as a universal, is in itself merely organic, having its life from the Lord, and thus man is ruled by the Lord; otherwise no life whatever, either of man, spirit, or angel, could be conceived. Whatever is particular lives from what is common, because it is a part of the common; and whatever is singular lives from its universal, for it is a part of the universal.

1832. These axioms are true; and if any one receives them as principles, he will see an indefinite chain of truths, otherwise he will see nothing but falsities and phantasies.—1748, April 5.

1833. In like manner [it is to be observed] that in all universals, and between universals, and thus between their singulars, there reigns a species of love, by reason of which they esteem themselves of no account, but are for the sake of others, which is a sacred law in all universals, as also in [all] kingdoms.

1834. There is, moreover, one sun which gives light to all its universals, from which they live, and all and singular things are its organs.

1835. Then, again, nothing exists and subsists without the heat of that sun, in the absence of which all things grow torpid.

1836. It is also to be remarked that posteriors recognise their priors as a kind of parents from which they exist and subsist, besides other things ; which laws are most manifest in all kinds of created universals, from which, if assumed as principles, an indefinite succession of truths will open up ; for in the fact now stated is the agreement of all things, and the conservation of all things.—1748, April 5.

1837. Once more, we observe that all true harmony in universals derives from hence its beauty, to wit, that it is not beautiful in itself, but from others, and so from [the contributions] of all ; thus all and each (*singula*) conspire ; wherefore if one thing does not regard another, instead of regarding itself alone, there can never exist anything harmonic.

THAT THERE IS SUCH A THING GIVEN AS BEING RIGHTLY INDIGNANT.

1838. It is also given to be properly indignant, or förtryta godt (*i.e.* to have a good grudge), which is peculiar to love, as of certain infants or innocents when they are indignant. This was shown to me through a certain class of spirits who were good, but still indignant that they did not come in for a share when something delectable was obtained by others. But whence those spirits were I do not yet know. I spake a little with them, and they are good, whence I knew that there was such a thing as being properly indignant ; for I perceived their indignation, and they induced it on my face.—1748, April 5.

CONCERNING A CIRCUMFUSED SPIRITUAL SPHERE, AND ITS OPERATION UPON SPIRITS.

1839. That every spirit possesses a sphere of its own activity, may be seen elsewhere ; thus several spirits together, or societies of spirits, form a common sphere. There were certain societies of good spirits—angels, I think—that formed a sphere which I very plainly perceived, because I was led into it by the Lord. I had no distinct perception of their thoughts, though it was evident enough that they were good ; but how such spheres are perceived, inasmuch as it is by a spiritual idea,

cannot be described; nor, in fact, can it be understood, except by those who have experienced it.

1840. (((((Into such a sphere, which was nothing else than as a sphere of purer thoughts, surrounding my mind even to manifest perception, certain classes of spirits were admitted who spake with me, and they were similarly affected by that sphere, so that they spake in a manner that was not usual with them, to wit, in accordance with the activity of that sphere. Their discourse was more flowing (*fluidior*) than ordinary, and there was a more full understanding of things by them, for such is the operation (*affectio*) of spheres. Those [who are in them] are in a more intelligent state, or, as I may say, in a more intelligent aura; and that I might be more fully assured on this head, certain spirits of a duller and harder discourse were admitted into the same sphere, and they likewise spake in an unwonted manner, being affected by the sphere, not only as to the flow of the speech, but as to the understanding of the subject.)))))

1841. ((((((That such spheres act upon men appears at times from their speech, as also from a better and keener understanding of the things which they think and speak; the same fact appears also from the animus [by which they are prompted], as the singulars of the sphere apply themselves [and produce effect].

1842. Others were also admitted into that sphere that I might perceive the result, as, for instance, those who would fain be innocent from themselves; and as the sphere was angelic, their state was represented to me by an infant, signifying innocence, which vomited milk from its mouth. Such is the state of those who, in that kind of sphere, simulate innocence, or would fain be innocent from themselves—a character, however, which they no more sustain than do the little stomachs of infants bear to be gorged with milk, which they nauseate and reject, as is the case with the stomachs of those who indulge too much in intoxicating drink.

1843. Afterwards those were intromitted into the same sphere who would fain make themselves intellectual from themselves, but the quality of their state was represented by their faces. They appeared as having faces that were sharp, though quite comely, and wore upon their heads sharp-cornered hats, from which darts projected. These faces appeared, however, not so much human as they did as sculptured faces, void of life. Such is the state of those in a sphere of this kind, who would voluntarily intrude themselves, and be spiritual from themselves.)))))

1844. That the universal heaven and the earth, in general and in particular, are ruled by a sphere emanating from the

Lord, may hence be manifestly apparent; and that thus iniquities and malignities may be driven away and their force enfeebled, so as to be unable to effect anything, may be abundantly evident. There were certain evil spirits, who, while they came within such a sphere, were wholly unwilling to remain there, as it was irksome to them, and put them into a kind of anguish, when they were prompted to retire. From this it may be known how it is that evil spirits are driven away, lest they should universally enter into man, besides many other things.

1845. While speaking, thinking, or, as now, writing in such a sphere, each single thing acts in conformity with the action of the sphere, nor can anything be said, thought, or written, not even the minutest iota, which is not conformed to the sphere.

1846. That the activities of spheres surround men may be inferred from a multitude of things, yea, even from natural things, which are encompassed by spheres, and which could neither exist nor subsist without them; and it is wonderful that the learned have not directed their thoughts to the subject of spheres, inasmuch as they are of such a nature as to manifest themselves in a variety of ways, and that, too, in every department of the threefold kingdom [mineral, vegetable, and animal]. Indeed, not even the smallest particle exists, which has not its own sphere around it, and conforming parts constitute a common sphere, itself also conforming to the parts. There are given spheres of all things, as well in respect to their activities as to their torpidities; as, for instance, spheres of heat and of cold. In things spiritual and celestial the matter is still more distinct, more extensive, and more manifest to those who are themselves spiritual and celestial.

1847. The sphere of the Lord, which is the Truth Itself and the Good Itself, extends itself into the universe, embracing, cherishing, vivifying, and thus arranging, all and singular things. But the subject is too extensive to be treated in the most general manner, even in the compass of innumerable pages.—1748, April 6.

(((((From spheres arise sympathies and antipathies, which are numerous. From spheres, too, are the vegetations and growths of seeds and roots in the earth.)))))

1848. There was represented to me an infant which vomited milk. It was under the plane of the right eye. A face as it were sculptured, as intimated above, appeared in the plane of the head in front, somewhat higher than the forehead, at a moderate distance in front.

1849. (((((In the same sphere there was represented to me, or seen by me, an infant, or an angel as an infant, clothed with a little crown of flowers of splendid blue colour, and having

similar floral crowns of other colours about the breast, by which was signified the quality of the sphere.—1748, April 6.)))))

HOW THOSE ARE REPRESENTED WHO THINK HEAVEN IS TO BE
MERITED BY HUMILIATIONS AND SUPPLICATIONS.

1850. There are those who think that heaven is to be merited by supplications, yet they pray not for others, still less for all, but only for themselves, and thus their prayers are not heard, except, perhaps, in regard to earthly things. One of this character [a female spirit] was represented standing erect above the plane of the right eye, at a moderate distance and a little to the right, covered from the head to the feet with a kind of dirty linen robe, so that the face and head did not appear; from a standing position she threw herself prostrate, and then crept upon the ground; but this was a humiliation prompted by self-hood, and very similar was the humiliation by sackcloth of certain ones in former times.

1851. Another [a male] was represented lying in a bed, and deeming himself innocent; wherefore he was supplicating with his body naked.—1748, April 8.

THAT SPIRITS KNOW NO OTHERWISE THAN THAT THEY ARE MAN.

1852. Apart from numerous other proofs, the truth of the above proposition may be evinced beyond doubt from the fact that a spirit who spake with me positively affirmed that he did not know otherwise than that he was I myself, especially when he did not reflect upon the subject; but my own reflections were that spirits did know themselves to be spirits separate from men. In a word, without reflection they know nothing else, nor is reflection given except with those who converse with them and give responses, and then converse with others also. Reflection is indeed given without the speech of man with spirits, but this is effected by the Lord.—1748, April 6.

THAT SPIRITS FROM EXTERNALS ARE PERSUADED CONCERNING
INTERNALS.

1853. Whatever there is in the phantasy of man comes also into the phantasy of spirits, and they are persuaded that the fact is so and so; as now I have learned by experience, namely, when I only supposed that I had a fur cap upon my head (: en

luden mössa på hufwudet :)¹ by which they were prevented from seeing the interiors of the brain, or its thoughts. They immediately said that there was nothing apparent, thus that their vision was impeded. Presently after, however, good spirits, from thinking that they were shut in between the fur hat and the head, and that they then grew warm, said that they did, as it were, perceive [what was within], but still saying that phantasy thus bore sway; so also in very many other things; whence they were persuaded from external concerning internal things.

1854. (((((Similar is the case of certain spirits who were induced to believe that Aaron and his sons, however really defiled, were holy when they washed their feet and hands, and were clothed with the priestly robes. The idea of sanctity in this case was a mere persuasion concerning internals drawn from externals. Indeed, everything [in that dispensation] was thus externally instituted that spirits might [if they would] be persuaded by them.—1748, April 6. There was in everything which was done, whether in respect to the garments or other things, a representation of the Lord.)))))

CONCERNING THE HEAT OF SPIRITS AND ANGELS.

1855. I have before spoken of the chills of evil spirits, which I have often experienced to the life. It was also given me, by a living sense, to experience the heat of good spirits and angels.

1856. (((Spirits who in their lifetime took delight in the Word of the Lord, and who had a somewhat vivid perception of that delight, enjoy in the other life a certain celestial and pleasant heat, which it was given me to perceive by the essential approximation of kindred spirits. The heat of spirits is indeed external, but still radiating from internals not very clearly perceived. It warmed me very much, after the manner of summer heat, beginning from the region of the lips, and diffusing itself round to the cheeks, even to the ears, and ascending thence to the eyes. Below it spread itself downward over the breast, to the mid-region of the body. The higher parts of the head, and the lower parts of the body, had thence some degree of heat, but not so sensible; wherefore the true province of the heat is from the mouth upwards to just below the eyes, and downwards to the middle of the body.

1857. As to those who are delighted with the interior things of the Word, it was given to perceive their heat also, and it was interior, beginning from the breast, and proceeding upwards

¹ A Swedish expression rendered by the words immediately preceding.

towards the chin, and downwards toward the loins; but it was still interior, and perceived as such.

1858. Those, again, who are delighted with the inmost things of the Word, their heat is yet more interior, or inmost, which it was given me indeed to perceive, but very slightly, inasmuch as my sense, in relation to these things, is too obtuse to allow of their being perceived as they are; for it was said that if I should perceive that heat, I could not subsist in the body, as it takes possession of the inmosts of the marrow, and because such is its quality I perceived rather a slight degree of cold externally, but within I had at the same time some kind of idea of heat. Its region is from the loins, or from the middle of the body between the loins, and thence extending upwards towards the breast and the left arm to the hand, and downwards into the left foot.

1859. When it was given me to perceive these heats, which I did to the life, angels meanwhile spake with me through spirits, and they instructed me as to the true state of the case, saying that it was their approach which insinuated these heats, because they had it in them, though they were no more conscious of it than is one who does not possess it.)))))

1860. Hence it may appear that man is an organ, for he is affected by heat as to his interiors and inmosts while yet it flows from love, as here from the love of the Divine Word, and this love which produces such heats in organic substances is virtually a principle of life, and thus from the Lord alone.

1861. (((((It was moreover given me to perceive also the heat of those who are delighted in the Word of the Lord, but care little about understanding it; it was perceived only in the left arm.

1862. There were spirits also who would fain counterfeit such a heat, and there was a certain degree of it above the eyes, but I could not perceive it, for it was given me to know that they were able by their art to feign or pretend something of the kind, as they had done in former instances in regard to delights, but it was merely an external sensation, having no origin in internals; and such a heat, because simulated, is noxious, and is a mere tepid something which causes vomiting. It was given me to say, that in such a heat, as in spurious delight, worms are engendered, for it becomes putrid.—1748, April 7.)))))

CONCERNING THOSE WHO IN THEIR LIFETIME TREACHEROUSLY SLAY
MEN.

1863. (((((There are those who, living their earthly life with-

out conscience, are guilty during the life in the body of murdering their fellow-men, as with daggers or other deadly weapons, and that, too, by attacking them from behind.)))))

1864. ((((((One of this class came to me, clothed like a nobleman, though I could not see his face. At his first approach he insinuated, by suggestions and simulated faces, that he had many things which he wished to communicate to me, and inquiring whether I was a Christian. Upon my reply that I was, which he said he knew, he asked if he could be alone with me, for he had something to impart to me which he did not wish others to hear. But when I answered him that in the other life there was no such thing as one's being alone [with another], as one man may be with another on earth, and that one could not speak without many spirits being present to hear, he approached nearer, and entered under the occiput behind, whence it could be perceived, as in fact it was said, that he was an assassin. While he was there I perceived, as it were, a stroke through the heart, and then afterwards in the brain also, such as would cause speedy death to any man living. By what art he effected his purpose I know not, as I only perceived something deadly. He supposed I was dead; but as such was not the case, he said he had just come from a man whom he had killed in that manner, that is, by a poignard from behind, saying that he was skilled in the art [of taking life in such a way] that a man should not know that anything had hurt him before he fell down dead, and that he should be reputed no otherwise than as innocent, nay, that not even a wound should appear. But inasmuch as I was safe, being preserved by the Lord from all such assaults, I feared nothing [from his malice].)))))

1865. (((I afterwards inquired of those who spake with me what kind of punishments such persons underwent in the other life; for I am now able to know that the individual in question had recently departed from life, and soon after having perpetrated such a deed, which was indicated by the fact of his saying that he had come from the man he had killed, in consequence of which something of a murderous taint still adhered to him, which it was proper should be divulged. Of this the other spirits had a perception, wherefore there was some delay before they were willing to admit him to me, they withholding him in the meantime. But as to the punishments, it was said that such wandered about in deserts and forests, like the homicides before mentioned, and that it was not permitted them to be with others.)))

1866. ((((((What they eventually become was shown me, namely, that their faces become loathsome, not having, in fact, the appearance of faces, but of something emaciated, of hideous

hue, resembling woody fibre, having scarcely any sign of a face, and so exceedingly monstrous, that they could never be recognised as having been the faces of a man. Around the cheeks was a kind of woolly appendage (: mâse hwit :).¹ They at length assume, it was said, such a face that every one is horror-struck who beholds them; for such as they are in society, or towards their fellow-creatures, such they are in themselves, so that they do deadly violence to themselves, or to their own interiors.))))))

1867. Indeed, it may be set down as a rule, that such as a man is in his life among his associates, such he is in himself; whence vices and atrocities carry their own punishments with them.—1748, April 7.

CONCERNING THE IMPUTATION OF JUSTICE (OR RIGHTEOUSNESS)
BY FAITH.

1868. Since such is the condition of all in the heavens and the earth that they live in society, and there is no life without associates, that is to say, every one lives from the life of all in general and from that of his associates in particular, it thence follows that the life of every one is by others, which in fact is so manifest in the heavens that no one will deny it. Only spirits not yet made angels, especially evil ones, deny it, attributing their life to themselves, a point concerning which I have often disputed with them, and the truth has been shown them to the life; for while they doubt and deny, their associates sometimes confessed that it was they who spake through them, and so in other cases.

1869. Since such is the condition of life both with spirits and with men, it follows that to those who are in faith towards the Lord evil is not imputed, because such an one is held by the Lord in the faith that evil is excited by evil spirits, which is most true, and thus he is in the verity of faith. Whatever, therefore, enters, does not defile the man. In like manner, though a particular act is sometimes excited by the evil, yet it is not imputed for the same reason. But this is a case of very rare occurrence, owing to causes which, by the Divine permission, I shall treat of elsewhere.

1870. Whatever of good is done by the man who is in faith, as he does not believe it to be his own, inasmuch as everything true and good is of the Lord, so neither does he believe that the genuine good which he thinks and does is imputed to him simply from his doing the good, because he does not recognise

¹ A Swedish phrase signifying *white moss*.

it as his own, but as of the Lord's mercy, consequently that he is no otherwise saved than from pure mercy. For the Lord has need of no one; He possesses all things; and if it should please Him to create anew innumerable heavens and stock them anew with countless hosts of angels, what should hinder Him, seeing He is omnipotent? Wherefore all is of mercy alone.—1748, April 7.

Obs: Obs:

1871. There are three things which constitute the principal heads of faith, to wit, that the Lord rules the universe; that the Lord is the life of the universe; and that all salvation is of mercy.

1872. These three contain within themselves indefinite particulars; this is the faith of the heavens.

1873. A fourth is, that it is acknowledged in the universal heaven that in man, spirit, and angel the proprium—what is especially his own—is nothing but evil, while whatever is good with all, that is, all of the Lord alone.

1874. Evil spirits deny all these things; some do not know the truth; and some who do know it are unwilling to acknowledge it. Good spirits believe all these things with an intellectual faith; angels perceive them, and with a more manifest perception the more interior they themselves are.

1875. The principal intellectual point which it is given to the angels to understand is, that the universal heaven forms a Grand Man, with all its parts, to which angels, spirits, and men correspond, and of which the Lord is the only life.

THAT SPIRITS CONVERSE AMONG THEMSELVES.

1876. Certain spirits confessed that they conversed together as men do with each other, but with the difference, that it is permitted to no one to speak in any other than his true character, as otherwise he has to undergo a penalty.—1748, April 8.

CONCERNING THE WORD OF THE LORD.

1877. (((The Word of the Lord is in itself dead, as it is bare letter, but in reading it becomes vivified by the Lord according to the faculty of intelligence and perception granted to each one by the Lord; thus it lives according to the life of the man

who reads, on which account it is marked by an endless variety. This is written in the presence of angels.—1748, April 9.)))))

CONCERNING LIBERATION FROM EVIL.

1878. The Lord is never the cause of evil, consequently He never expels evil by evil, but does away evil by good. This law, which is acknowledged in heaven, is difficult of comprehension to those who are not celestial. This was given to me while engaged this day in praying the Lord's Prayer.—1748, April 8.

CONCERNING THOSE WHO LIVE ONLY IN EXTERNALS.

1879. It was vividly represented to me in sleep that I was in some other place, to wit, in Sweden, when yet I knew that I was at Amsterdam, which caused me much wonder that I could be in both places at once, and could appear before the eyes of others as being there when I was here. This fact, however, I detected in sleep.

1880. There appeared as if at Upsal a theatre formed consisting of statues of brown colour, which were placed around in the fashion of a theatre having a somewhat handsome appearance. While looking upon the scene, one or two of them, as if they had been brown coloured skeletons, moved themselves, and made a beginning as if they would have instituted a theatrical play, and I wondered whether all the statues would be made thus movable and enter upon the play.

1881. While I was there in a somewhat elevated position, where the statues stood in front, and being about to witness the performance, I seemed to myself to be ordered to go out, which I did, and awoke.

1882. Being awakened, I spake with the spirits respecting the dream then so vividly impressed upon me that everything seemed as if it happened in a waking state, nor could I believe otherwise. At this the spirits marvelled, because they in like manner supposed that they had been in a wakeful state, and some of them acknowledged the parts which they had acted. It was then said that such spirits appear [thus] at times to the eyes of certain ones, both those who are of a pretty good life, and those who have lived in external things as in theatricals. They supposed also that those who are devoted to the theatre, and love that kind of life, and those who are of a kindred spirit with them, namely, men of an external life, are such [as above represented],

inasmuch as there is very little in man's externals, and consequently the case is the same with them after death.—1748, April 9.

CONCERNING THE PUNISHMENT OF CERTAIN ONES WHO ARE
PLUNGED, AS IT WERE, INTO DEEP CLOUDS.

1883. I beheld the punishment of one who said he was tempted as to whether he could, by means of evils, obtain power for himself so that by evil doing he might strike a terror into others, and thus rule, as such is the opinion of many, to wit, that it is the best way to rule among fellows and over subjects by fear, and not by love. Inasmuch as this one was of such a quality, he began to perpetrate evil, which was represented by an axe wherewith he would strike a beam, but his intention was to strike men, the beam being substituted. While engaged in this atrocity he was suddenly let down into a cloud, as a kind of cloudy sea without a bottom. Such, it was said, was the punishment of this kind of offenders when possessed of but a feeble degree of life.—1748, April 9.

CONCERNING A CERTAIN SPECIES OF PERCEPTION BY WHICH IT IS
KNOWN HOW MUCH AND WHAT KIND OF LIFE PERTAINS TO
ANY ONE.

1884. There is a certain kind of sensation, or sensitive perception, which cannot be described—for it is a something granted in a spiritual way by the Lord alone—by which it is perceived how much of life is present [to any one]. There is [with some] a certain non-vital principle, not unlike a mass of chalky substance, from which it is inferred that a similar kind of life inheres; thus when it seems good to the Lord He grants to the angels to know how much of life pertains to a spirit or a soul, and that with much variety.—1748, April 10.

CONCERNING PROVIDENCE.

1885. Conversing with spirits concerning Providence some would have it that it was predestinated that they should live as they did in the world, and that afterwards they should undergo such punishments as they did, as also that some should be inferior to others. But the case is this, that nothing occurs but what is provided to happen just as it does, because man is of such a quality as he is, it being foreseen that if the case were

otherwise he would perish; wherefore it is provided that that should be permitted, in order that the Lord might bend [everything] to a universal end, or to the greatest good. This also I have learned by lively experience.—1748, April 10.

CONCERNING THE SPHERE OF HEARING.

1886. Certain angels and spirits who were within showed me experimentally the quality of the sphere of hearing: for when I spake with spirits on a former occasion, I was heard both by those who were within and those who were without; it was evident to all who were around me; but I then perceived a certain one to be attracted in a more especial manner outwardly, which I was informed was done by a spirit above and around me, in order that such might perceive everything which I thought and spoke. Thus there was an open communication and a sensible attraction, and indeed at times with a sensation of pain; but on this occasion there was an attraction effected by angels and spirits towards me, thus inwardly but not outwardly, there being no such relaxation as there was before, which it was given me distinctly to perceive, whence there was no hearing or perception as to what I said or what I thought on the part of the spirits above or without me. On this account they complained and confessed that now for the first time they perceived and heard nothing; they only knew that I spake with those who were within. Hence it may be concluded how the case is with the sphere of hearing, as also that those who are without the Grand Man cannot perceive the things which are perceived by those who are within.

1887. Their speech addressed to me was heard, but still as if absent, and not as when the communication is open.—1748, April 10.

THE KINDS OF SPIRIT-SPEECH.

1888. There are very many species of the speech of spirits. The particular kinds are indefinite, as numerous as the spirits themselves. Every one, like men, may be recognised from his speech. The distinctive peculiarities of each one are in like manner multifarious, being changed according to spiritual states, and the states of the affections.

1889. The kinds of spirit-speech in general, as well of the evil as of the good, as now observed, are these: 1. There is a common speech pertaining to spirits formed solely from ideas

with little or no affection. 2. There is a kind almost entirely devoid of spiritual ideas, and thus of sonorous words, but tacit only, and of the affections; such is usually the speech of evil spirits, or genii, who rule the affections or cupidities of men, and pervert them in such a manner that a man is not aware how he is led, as they latently reflect or bend his good affections into evil ones. 3. The third kind is like a flowing stream, but occasionally varying itself into a sort of pulse or stroke, which is their interior, in which they can speak, and their speech exhibit itself in that kind of stream. 4. The fourth kind is a speech of ideas without the fluent quality, but which is yet perceived as something tacitly creeping, which is their thought. This did not come to the perception of my thought when they conversed with each other, neither did they wish me to be present; when I was present, the course of their thought was directed according to mine, otherwise according to their own.—1748, April 12.

THAT SPIRITS PRESS ON TO OBTAIN DOMINION OVER MAN.

1890. There was a great dispute among the spirits growing out of the fact that they wished to rule me, for it is their aim to obtain the utmost stretch of power, and this was manifested so many times that I could scarcely number them. They burn to have man subjected to them, and that sometimes with such pertinacious eagerness that they can scarcely bring themselves to desist; yea, they had recourse to insidious wiles and were indignant towards certain others who approached, for the reason that they supposed they were designing to rob them of their dominion.

1891. Such are their efforts in regard to men of all classes, but with this difference, that when they are intent upon their object and yet cannot effect it, they are driven away; but with me, inasmuch as they knew that they were spirits and not men, they could reflect upon the matter, wherefore there was a bursting forth into open indignations and hatreds; with others this open outbreak could not take place.—1748, April 12.

With good spirits this course of action is not allowed.

THAT NEITHER MAN NOR SPIRIT KNOW EVEN THE MOST GENERAL
(*communissima*) THINGS WHICH ARE IN THE HEAVENS.

1892. It was shown me to-day by spiritual vision that we do not know even the most general of the things which are in

heaven ; as, for instance, that one single point of thought, which man esteems most subtle and complete, contains within itself, if I may so say, the universal heaven, for something enters into it from singular the things in heaven, which indeed appears wonderful, nevertheless it is so, just as in every the minutest part of the body there is a communication of singular the effects which are wrought in the [whole] body.—1748, April 23.

1893. In like manner that faith alone in the Lord saves,—that the Lord rules the universe, and the most singular things of the universe,—that the Lord is all in all,—besides other things which are most general and comprehend indefinite particulars within them. Those most general things in man are as nothing compared with the knowledge of their particulars ; so also that which is called hell and that which is called heaven is most widely general, and as it were nothing compared with what they severally comprehend.

CONCERNING ANGELIC MODES OF SPEECH.

1894. It was given me to-day to examine very closely how the case is with angelic modes of speech, which are exceedingly difficult of comprehension to man in the body, so much so indeed that I should scarcely suppose them capable of being generally grasped by the human intellect, as they are virtually inexpressible. There are many knowledges with which the human mind ought to be imbued before it can perceive them even by a general idea. In order to convey somewhat of them I would observe, that in one simple idea of the human mind there are things indefinitely various which are apprehended by man as a kind of most general one or unit, the interiors of this idea being perceived by the interior angels, and the still more interior and inmost things by the more interior and inmost angels. Thus while the general of the idea appears to the interior angels, forming a scarcely appreciable element of their thought, this unfolds itself into indefinite particulars comprehensible by the still more interior angels, and so also by the inmost.

1895. The case is similar in regard to spiritual and to celestial ideas, or those which are merely the ideas of things, and those which have relation to the affections, for they are distinct.

1896. Thus, for instance, while the Lord's Prayer was being uttered, there was in each single idea, though understood simply by man and sometimes according to the terms as they conveyed a merely human sense, a sense perceived by the angels replete with interior, more interior, and inmost things.

1897. Things corporeal and worldly serve the spirits for a subject or receptacle, as it were, of the idea; natural things, such as the significations of ideas or words, to the angels of the interior heavens; spiritual things to the angels of the more interior heaven; and celestial things to the angels of the inmost heaven. There is, therefore, an ascent through degrees, and through correspondences, such as I believe no mortal understands, on which account a great many things are to be previously learned before one can comprehend even a very general idea of the modes of angelic speech.—1748, April 25.

1898. Those most general or unitary things which are the least elements of ideas or the simple perceptions of every man, spirit, and angel, are the recipients or receptacles, as it were, in which indefinite varieties of higher ideas are comprehended; and these, as was observed, are in men and spirits corporeal or worldly things; in the angels of the interior heaven natural or spiritual, or lower celestial things; and in the angels of the inmost heaven, things spiritual, and so on.

1899. An idea [on the subject] may also be gained from the objects of sight, whether of the animal or vegetable kingdom; in these it is only the very outmost things that come within the reach of the eye, while yet everything exterior originates from inmosts, and yet the eye has no access to these inmosts, except through various degrees.

CONCERNING THE SPHERES OF SPIRITS.

1900. I have formerly spoken, if I mistake not, of spheres, but only of their extension and power of action; much remains to be said of their nature and quality, but at present I remark simply that they possess very wonderful properties, and may be compared to other spheres [or atmospheres] which either agree or disagree, and, as it were, coalesce or clash with each other. Those spirits which are at variance with each other perceive in an instant what is opposed to them, and by their sphere, as it were, convert it into such things as agree; nay, this holds even in regard to the minuter things which enter into the composition of the spheres of others. Spheres of this kind appear in men, but of a somewhat gross quality. The spheres of malignant spirits pervert so insensibly good thoughts into evil ones, according to every variety of circumstance which is present to man's idea, that neither man nor spirit can by any means know that such is the fact; and unless it had been given to reflect upon the subject, and to array it distinctly before the mind, and to know who the spirit was and where he was, I could never

have known that facts of this nature existed. Provided a man knows what is good and true, and what is appropriate to these principles, and they will turn all that according to their genius, so that whatever is in the memory of a man they will bend it [to suit their purposes].—1748, April 29.

1901. The sphere of any one who is in knowledges can by no means be amended, unless he be in faith towards the Lord; especially unless he believes that the Lord rules all and everything pertaining to him, and that there is no life except the Lord's life; otherwise the sphere of the man remains as it is, and he is governed by a similar kind of spirits, etc. etc.

THAT VERY LITTLE CREDIT IS TO BE GIVEN TO SPIRITS SPEAKING.

1902. Nothing is more familiar to spirits who speak than to say that a thing is so or so; for they think that they know everything, and indeed solemnly assert that it is so, when yet it is not so. From experiments made several times, it may be evident of what quality they are, and how they are to be believed: when it is asked [of them] how this or that is, then one after another says that it is so, one differently from another; even if there were a hundred, one would say differently from another; and indeed for the time with confidence, as if it were so, when yet it is not so. As soon as they notice anything which they do not know, they immediately say it is so and so; besides very many other proofs that they speak as if they knew, yet they do not know.—1748, May 3.

THAT SOULS AFTER DEATH DO NOT KNOW THAT THEY ARE IN THE OTHER LIFE, UNLESS BY MEANS OF REFLECTION GRANTED THEM.

1903. That souls lose nothing of the things which they had in the life of the body, you will see everywhere affirmed; thus they neither know nor can know that they are in the other life, but [suppose] that they are in the world, inasmuch as they are without that reflection which is excited by things stored up in the memory, nor is that which is in the memory excited except by means of objects, and objects are not presented unless by those who are in society together. Reflection is also given, but by the Lord, that they are in the other life.

1904. Moreover, that without reflection they cannot know that they are in the other life may appear from the nature of reflection, as man does not know the distances of objects without reflecting upon what intervenes, nor can he judge of times

but in the same manner. And so of many other things besides ; for reflection enables a man to know the quality and quantity of anything.—1748, May 7.

1905. Of what nature the reflection of spirits and angels is, and upon what subjects exercised, it would be endless to speak, for without reflection there is no life.

1905½. By means of reflections given, spirits saw through me, as they oftentimes confessed. Whenever it was granted me that they should reflect upon objects, they confessed that they saw them, as they are seen among men, but not otherwise than through me. Inasmuch, then, as men do not [generally] believe themselves to be governed by means of spirits, such a reflection cannot be given them ; wherefore spirits do not see through man, but only know from his interiors. This was very often made manifest to me, so that spirits could see each particular object that was in the world, as well as what was in the imagination and in the thought. While the gate of the mind is thus open towards heaven, there is given a certain continual reflection, whence is a communication of spirits with man, and thence they know that they are not the men with whom they are.

CONCERNING THE LOVE OF INFANTS, OR *STORGÉ*.

1906. The reason that the love of infants and the *storgé* is so universal in everything living is, that such a sphere from the Lord [passing] through the inmost heaven, where infancies are, surrounds, and especially affects, both infants and their parents, particularly the mothers, inasmuch as they are affections. Infants are affected in the first instance, which may be seen from their innocence, manifested in the face, speech, gestures, and from its effect upon adults, not to speak of the universal sphere [of love]. The affecting cause, wherever it finds a receptive faculty, affects ; thence springs a union, especially of parents and their infant children ; yet this feeling grows weaker as children grow up and become their own masters.—1748, May 8.

CONCERNING THE WILL.

1907. I perceived within myself something that may serve to illustrate the working of the will. The spirits around me disagreed as to which way I should go, whether forwards or backwards, which it was given me to know ; thence the affection of the will, when I would advance, was not only a resistance, but even a kind of grave difficulty in the way of my progress,

such as is apt to produce fatigue. As soon, however, as they agreed that I should go forward, there was an alacrity in the motion, so that my steps were entirely easy, which it was given me to perceive by living experience. Moreover, when leave was granted to spirits of leading me by their will whithersoever they pleased, they would lighten my steps, so as to make the progress easy; and in passing over steep places, I would be, as it were, lifted up by them, which has hitherto happened to me in repeated instances.—1748, May 8.

A STATE OF MENTAL QUIET; CONCERNING CELESTIAL STATES IN GENERAL.

1908. A state of peace is in a higher degree, a state of mental quiet in a lower. To-day, from an early hour in the morning, it was given me to learn from experience the nature of a state of mental quiet, and, indeed, by a species of attraction or subtraction towards the interiors, and towards spirits who were in this quiet state, and that, too, for a whole night, the state continuing till morning, and afterwards for more than an hour. It was thus given to know how sweet the state is, and how indefinite are the states of joy in heaven. It was also given me, in that state, to reflect upon those who desire to live in cares and solitudes pertaining to corporeal and worldly things, how miserable they are, though they imagine they are in their fullest delight. It was given also to reflect how this state [of quiet] might be supplanted by a state of solicitude, which are like clouds in a serene sky. States of this kind, however, together with many others which are peculiar to the celestials, cannot be perceived [by every one], for they are unknown to the unknowing; neither can they be so expressed in words as to be credible. A certain degree of knowledge may contribute something towards credence, but I can affirm that the states of joy are indefinite as to all things that are pleasant and delightful in the heavens, which yet no one, as a mere man [on the earth], can apprehend, but which still are such that, if one had a sense of them, even of the least, he would never more desire to be in the body, or in corporeal or worldly cares.—1748, May 9.

1909. While engaged in reading the passage in Leviticus respecting the feast of tabernacles, certain ones of the spirits were very much delighted, as I could perceive, both from their discourse and from the communication [of their delight]. They thereupon earnestly desired to celebrate that feast, which was also permitted them, by forming to themselves tabernacles in

effigy in the usual mode, together with the appurtenances, in which they laboured with vast delight, for some of them said that was what they had greatly desired in their lifetime, to wit, to celebrate the feast of tabernacles in the other life; but, inasmuch as they did it from cupidity alone, without a view to interior things, or the things signified, their joy was turned into grief, which, by a communication, I could perceive in myself; afterwards, there ensued a coldness which affected rather strongly my feet and my knees, for they desired only natural things, and not the interior which they signified; thence arose the cold, of which some of the spirits also complained. Such is the case with merely natural joys.—1748, May 9.

THAT THE THOUGHTS AND DEEDS OF MAN, WHICH ORIGINATE IN FAITH, ARE NOT HIS.

1910. Through the abundant experience of many years, I have become most certainly assured that the thoughts of a man who is in faith are not his; but if evil, that they are the product of evil spirits, who believe that they think from themselves, and to them they are accordingly imputed, just as they are to men who cherish the same belief. On the other hand, if good, they are of the Lord alone. All this it is given me most assuredly to know, from daily and hourly experience and reflection.

1911. When at length I had become accustomed to the fact of my inability to think anything of myself, then I found a certain pleasure in it, for I could thus reflect upon the things that were introduced into my thoughts [knowing all the while] that I was free from the blame of evil thoughts; yea, it was given me to know who were the particular spirits, and where they were, that injected these evil thoughts, and with whom I have often conversed upon these very points; yea, it was given me to know even the minutiae of thought, from whom and whence, and thus those reflections were pleasant.

1912. But the spirits who insinuated evil thoughts supposed that I had no thought at all, concerning which I often held conversation with them; wherefore they are unwilling to be of such a quality, as they suppose that would be to lose everything of their own, and thus to become nothing, which they dread and shrink from, though the fact is not so. On this subject, as it is an extended one, I shall, with the Lord's permission, speak elsewhere, and indeed, if I mistake not, I have spoken already.—1748, May 9.

THAT WILD CREATURES (*feræ*) OF MANY FEET, AND SUCHLIKE INSECTS, SIGNIFY THE INSANER CLASSES OF DEVILS.

1913. When they inspect any spirit in heaven, as, for instance, in his speaking or thinking, it is then given them to know his interiors which speak or think, so that they immediately know his quality. In whatever thought he may be engrossed there is a certain image of him represented, which appears in heaven, but not in the world of spirits, for [there] they know only those things which flow from the series of thoughts and speech; as, moreover, also from the ideas or utterances, whether they are open or closed, and from various other indications by means of which it is given them from the Lord to know of what quality a spirit is.

1914. When those who are in heaven are in the ideas of anything, and perceive aught that is unpleasant, loathsome, atrocious, then that is immediately perceived within by a spiritual representation, or a spiritual idea; when by a spiritual representation, there is thence continuously formed in the spiritual world a certain species of beast, wild beast, or insect in its appropriate form, colour, size, entirely corresponding with the representative idea which thus falls into the world of spirits. No one who is in the body can receive a representative idea of angels, but in the world of spirits it exists visually, as it has before me in innumerable instances, while I have been in vision, in which visions it was said to me that there was nothing embraced that was not formed from an angelic idea; (but otherwise:)¹

1915. This night there was represented a wild creature (*fera*) or an insect with many feet, not unlike a louse in shape, of a brown colour, and of a size to inspire a degree of horror, inasmuch that I shuddered at its bare presence, or, in other words, from the sphere of its thoughts. Afterwards a certain spirit represented by such an insect came and endeavoured to infuse direful and abominable things into my ideas, things in fact so abominable that they are not to be described. Hence I was able to know what ideas the celestials had of that spirit, in whom there was nothing that was not unclean and filthy, not excepting his interior ideas, which could scarcely be apprehended. He seemed to have been a man who had not long since departed from the life of the body, for he knew not whether he was in the other life or not.

1916. Hence also it may be known whence the diabolical crew, as I in fact said to him.—1748, May 10.

¹ This phrase (*scd aliter*) was probably intended as a mere memorandum for the author, to remind him that there was some different aspect in which the subject might be presented, and which he might perhaps give at another time.

CONCERNING ANGELIC SPEECH AND THE SPEECH OF INFANTS.

1917. Angelic speech not being to be understood in its true nature, and consequently ineffable, it is permitted barely to deliver some reflections upon the subject.

1918. Namely, that there are not present in it ideas such as pertain to the words of the corporeal memory, such as those which involve locomotion, distances, time.

1919. That it relates only to the interior things of words and ideas.

1920. It is of such copiousness that one simple, corporeal, or sensual idea, or an idea of man's affection, involves indefinite things, and that too however simple it may appear.

1921. And indeed such things as are true are not intelligible by those who are not angels, because they are not credible to them; they are therefore as nothing. What is involved in their being indefinite, this none but an angel can understand; such an one will stick in the word "nothing," when notwithstanding this nothing is really something of prime moment.

1922. So as to any and every thing, provided only something be expressed, as, for instance, any affection, as hatred or love, then the angels comprehend in their ideas indefinite things, which can never be described, not only because so many things concur in the same moment, and that too harmoniously and pleasantly, but because they are remote from corporeal ideas, and, in a more interior heaven, from natural; [in a word] because they are things true and good which cannot be apprehended by corporeal ideas.
—1748, May 10.

1923. A fact that may seem wonderful to others is, that the angels receive a much better understanding of things from infants—their thoughts, prayers, and words—than from adults, who deem themselves possessed of a fuller sense of words and things. This fact is most unquestionable, and the reason is, that in the ideas of infants there is nothing as yet closed by falsities, nothing defiled and filthy by means of cupidities and hatreds, nothing corporeal, as there is in adults; but all is innocence, and thus their ideas are open, though not to themselves, yet to the angels, who therefore take much more delight in an infant than in any adult who is in falsity and in cupidity, or who is immersed in worldly and corporeal things. Hence most true is it that the praises of the Lord are proclaimed by the mouth of infants.

1924. In proportion as a man advances in age and becomes immersed in worldly and corporeal things, all his ideas are more closed towards heaven; nor are they opened except in those in whom the Lord is pleased to open them; whence is to be under-

stood what is meant by Adam's being expelled from Paradise, and guards being placed at the entrance and at the tree of life.

1924½. In my own case, I have observed through a living and most manifest experience, that the angels had a more distinct perception of my ideas when I did not mix up or complicate my thoughts, but barely perceived that the ideas were opened towards heaven, whence the angels could perceive interior things;—[I say, I have observed] that then my ideas were more open than when I seemed to enter at the same time into their interiors.

1925. I have wondered also that while I had no understanding of certain things, or paid them no attention, I still perceived that the angels had a [proportionably] fuller sense of them, which may appear from the fact that the angels have a clearer perception in the case of infants, who do not understand what they pray for. This will no doubt appear wonderful to most men, but it is most true, having been testified to me through a living, manifest, and sufficiently long-continued experience.—1748, May 10.

1926. When it is given of the Lord to the angels to flow into ideas, there is then such a universal sensation of delights in all their plenitude, that they can never, even to their least parts, be declared. This I have very often observed, but of the multifarious experiences vouchsafed me, I cannot relate even one, as much because they cannot be expressed in words, as because they are incredible, for they do not penetrate into corporeal or sensual ideas, but are regarded by such ideas as nothing, or a kind of shadow without substance.—1748, May 10.

1927. Hence it may appear how it is given to the angels to know the interior thoughts of man, when yet he does not believe that the angels are cognizant of even his ruder and more compound thoughts, which even spirits know, and that too better than man, because they are in the world of spirits.—1748, May 10.

THAT SPIRITS ARE EXCITED BY A MAN, WHO ARE OF SIMILAR QUALITY AND AFFECTION WITH THE MAN HIMSELF.

1928. ((It appears that a man's states undergo changes not only every day but every hour, and, in fact, every moment; wherefore, there are many states of understanding and states of affection, besides which there is, in every man, something which predominates. Into whatever state a man passes or comes, spirits with whom a like passion was dominant in their lifetime

correspond and co-operate; thus not the same [always] but a succession; and these all think themselves to be the man; but as to myself, that they are [merely] present with me. That such is the fact, it was given me to-day to know by experience, as I observed the changes of state, and at the same time the utterances of the spirits, which corresponded [with those changing states]. I spake with these spirits, who confessed their identity, and were indignant at being such, for they thus recognised themselves.))

1929. (Indeed, I noticed the [joint] operation of several of them at the same time; for there are societies of such disposed by the Lord, so that they may correspond with each particular, and yet still be held in bonds to prevent their going beyond [the proper limits].

1930. The case is almost wholly similar in the human body, where whatever any particular part or member, such as a little gland or the like, may require, it excites, according to all the changes of its state, somewhat similar in the neighbouring parts, and thus everywhere in the body, yea, even from the blood and the fluids it educes something similar, which is suited to it at the time.—1748, May 10.)

1931. These things [take place] in the world of spirits; in heaven, among the angels, the case is similar; but the variety and the correspondence is infinitely superior.

THAT SOULS [RECENTLY DEPARTED] RECOGNISE THE THINGS WHICH WERE KNOWN TO THEM IN THE LIFE OF THE BODY, WHILE THEY ARE BEING REPRESENTED.

1932. It has often happened that souls known to me in the life of the body recognised everything that was known to them in the life of the body, as well the things which they had spoken as those that they had done, as also their acquaintances, friends, relatives, wives, children, and the like, so that the memory which they had in the life of the body remains, but for many reasons it is not permitted to exercise it, or to draw upon its contents, unless when specially granted by the Lord, and when the acts of their lives are to be called to mind, of which each single item may be drawn forth, and recognised by them just as in the life of the body, with all the series, causes, and other circumstances pertaining to them, so that they cannot but be perfectly convinced thereby.

1933. A certain one, whom I had not previously known, and who seemed to have but recently died, was with me to-day;

and when it was permitted to inquire whence he was, he was led [by my memory] through various unknown cities, of which he said it was not there; but when he was conducted through his own city, then he recognised the streets, and everything connected; and if I had known the situation of the houses, I could also have found the house where he had lived; but this was not permitted.—1748, May 10.

“TO LIE DOWN SECURELY, WITH NONE TO MAKE AFRAID.”
—Lev. xxvi. 5, 6, etc.

1934. This was experimentally confirmed on a night of this month, when evil spirits from malice would fain have terrified me while reposing on my bed. They shook the joints of my whole body with trembling, so that there was a universal tremor, such as I had occasionally experienced at other times, namely, an invasion of all the joints and fibres, and the striking me with a trembling so sensible, that it seemed as if the souls of the dead had taken entire possession of me, and that, too, accompanied with terror, from the suggestion that they had died or were killed in that place, and that I should betake myself elsewhere. I beheld direful visions and [visionary beings] speaking with me concerning these spirits. But in the midst of this inwrought terror, I was so secure as to be afraid of nothing, notwithstanding such a lively tremor pervading all my fibres as I am no ways able to express, coming as it did from evil spirits. Had any other one experienced what I have occasionally done of this nature, he would have supposed he was possessed by demons.—1748, May 10.

THAT THE KNOWLEDGES OF TRUTHS WITH MAN ARE A KIND OF VESSELS.

1935. It may be sufficiently known that we have only the most general knowledges of things, although they seem to us [exceedingly] subtle; for every single notion, whatever it be, contains an infinity of particulars, as every truth, be it what it may, may be augmented to infinity. Thus the knowledges of truths with men may be called merely vessels or recipients, and that too of a rude, yea, of the rudest kind, into which are poured from the Lord those things which they were designed to contain; for without the most general truths as vessels nothing of [higher] truth can be insinuated. These things were said in the presence of angels, and [by them] confirmed.—1748, May 11.

THAT SOME PERSONS ARE MORE EASILY LED BY THE LORD [THAN OTHERS].

1936. Although all can be led by the Lord whithersoever He pleases, yet some more easily than others. The reason is, that the Lord leaves to every one the liberty of thinking according to his inclination, which liberty he does not break. Those, therefore, who are in faith, who believe that the Lord governs everything, and who do not suffer themselves to be acted upon by cupidities and falsities, are easily led. This also is said in the presence of spirits.—1748, May 11.

1937. There was a debate on this subject among the spirits, some of whose reasonings and responses I heard and received, though many I did not hear. They were, in my judgment, so subtle that men would wonder how a controversy could be carried on by such exquisitely framed arguments. But I observed that the minds of some, after the discussion, were so obscured that they knew not what was true, as often happens in regard to truths which are long disputed about—they become obscure, so that the disputants at length stumble in [the light of] the very truth itself. With some of these I was present. As far as relates to the effecting of the thing through the agency of omnipotence and miracles, it were as easy to the Lord to lead one as another; but when it pleases the Lord to lead one according to order, then it is easier for Him to lead one who is in order than one who is not, for such an one is first to be brought back into the [right] way, or into order, which is necessarily a work of time, that the spirit may not be broken, whereto I might add many confirming considerations, which, if they were adduced, would come into discussion, and thus into obscurity and ambiguity. This the Lord has seen fit to teach me by an abundant personal experience.

CONCERNING THE SPIRITS WHO ARE WITH MEN.

1938. (The spirits who were with me were oftentimes moved to wonder and astonishment that they were in such a way with men in general, and in a still more peculiar way with me,—almost, in fact, as if they had been [living men] in the world and in the body. Some of them experienced this wonder to-day, for they cannot realize but that they are the men with whom they are, so little are they conscious of a difference, for they come forthwith into the possession of everything that belongs to him, that is, everything of his memory, when, not-

withstanding, the man is [apparently] left to himself, as he is himself a spirit, and thus in the society of spirits, as it was often given to me to show them.—1748, May 12.

1939. Souls are spirits; for when a man dies, he becomes a spirit. Thus he can also be present to man, which was evinced to me by much experience; for there were with me many of those known to me in the life of the body, and that, too, for a very considerable period, even for days, weeks, and months, which they in like manner confessed, supposing that they thus returned into the body or into the world. Without reflection granted them that they were spirits, and were separated [from men in the flesh], and that, upon their removal, others had succeeded in their place, they would not be able to know that they were spirits. Very many who had departed life but a little while before, were with me, which I could discover as much from their stupor as from other indications.—1748, May 12.)

WHEN EVIL SPIRITS INTEND EVIL TO THE GOOD, THERE IS AN IMMEDIATE
CLOSING OF THE COMMUNICATION.

1940. It is something wonderful and worthy of observation, that whenever it is permitted to evil spirits to intend any special evil towards the good, that the evil entirely fails to reach them; all and singular the things which they intended are forthwith closed in. This fact is also represented by a spiritual idea, namely, by the sudden closing up or closing in of lines or radii, so as to embrace nothing within; in like manner [the threatened evil] does not reach to the good.

1941. This may be illustrated by things pertaining to the human body; when, for instance, any offending substance touches the fibrils, or the sensitive parts in the organs, or the insensible in the viscera, the fibres instantly constrict, and put on such a form and quality that they cannot be injured, although assailed by that which is painful, foul, and disagreeable. The effect is similar in the case of evil spirits attempting to injure the good.

1942. Evil spirits cannot even intend the least of evil against the angels, inasmuch as they are in an interior degree; for if nothing of evil can befall [good] spirits, much less can it the angels; just as nothing of evil [or injury] reaches to the yet purer fibres in the organs or the organic parts of the body.

1943. As to the unpleasantnesses and pains arising from this source, I do not as yet know much about them from reflections, only that both unpleasantnesses and pains do exist, and that for a variety of reasons they are permitted.—1748, May 12.

THAT THE PERMISSIONS OF EVILS FLOWING FROM SPIRITS ARE
REPRESENTED BY A REMISSION OF THEIR EFFORTS.

1944. In a spirit, as in a man, there is nothing but evil, with an indefinite variety according to subjects. Wherefore they are continually attempting evil, although they do not perceive it while they are held in bonds, and according to the strictness and quality of the bond. Wherefore, when it is permitted to evil spirits to do evil, it takes place by a remission of their endeavours; for such it is represented. They then immediately rush to the thinking and acting of evil, according to the natural genius of each one.—1748, May 12.

1945. Thence is their genius known by others, and the fact is recognised by themselves by means of reflection at the same time given.

THE PERVERSION OF ORDER THE GENERAL CAUSE OF PERMISSIONS.

1946. I have sometimes wondered that it was permitted to spirits to do evil and to infest me so frequently. I knew, indeed, that such a permission was granted them for many reasons; but the evil spirits inferred from the Lord's permitting it that He was the cause of it, which they continually insinuated, when yet it was false; for the Lord never by any means wills that a man should be infected by evil spirits.

1947. But when a man or a spirit passes through many states of the intellect and the affections, which states ought to be in their own order, but are not, and yet are to be reduced into order, * *

1949. * * then such things exist, which is also an indication that unless the Lord should reduce all and single things to order, especially in these last times, that no flesh could be saved.—1748, May 12.

CONCERNING LIBERTY.

1948.¹ I remarked to spirits that the man who neither thinks nor acts anything from himself—that such an one does really think and act much good; while he that does everything from himself—he does nothing good, but much evil; the one is free, while the other is a slave. This seemed a paradox to the spirits,

¹ We have followed the arrangement of numbers which Dr. Tafel has adopted in the Latin. This, he says, differs slightly from that of Swedenborg's manuscript.

but yet it is most true, and is confirmed by the angels, as also by much experience of my own.—1748, May 12.

THE CHARACTER OF [MERE] CRITICS IN THE OTHER LIFE.

1950. Certain spirits, who in the life of the body had devoted much labour and time, not to the sense of words, but to the words themselves, and who had consequently devoted themselves to the art of criticism (of whom also several had laboured in translating the Sacred Scriptures), were with me; but I can declare, that whilst they were present, all things whatsoever that were written and thought, were rendered [by their sphere] so obscure and confused, that I could scarcely understand anything whatever,—yea, my thought was kept, as it were, in a prison, because they determined all the thought solely to the words, abstracting it from the sense of the expressions, so that they wearied me extremely, even to indignation; whilst, nevertheless, they thus imagined themselves to be wiser than others; whereas, such as are from the lowest class of the people, and even children, are much wiser, and can more wisely understand the sense;—hence of what quality such erudition, or such human wisdom is, abundantly appears,—namely, that it is much inferior to that of rustics and of children, inasmuch as they thereby close the way to interior things.

1951. Such, also, although they are most skilful in languages, as in the Hebrew, have, nevertheless, much more blundered [*hallucinati sunt*], and do still blunder, in translating the Holy Scripture, than those who have not been critics, although they may have less understood grammatical [points]; which can be demonstrated by very many considerations, although [I am aware] that in human minds there is a settled opinion to the contrary.¹—1748, May 13.

1952. The thoughts of critics, and of those who have devoted much labour to languages and to grammatical [studies], were also, on a former occasion, represented to me as closed lines, within which there was nothing.

1953. The case is similar with those who labour much in controversies; for they propose, yea, imagine to themselves innu-

¹ Mr. Smithson, from whose translation we copy Nos. 1950-1955, here inserts the following note: "From these observations of the author, it must not be supposed that a thorough grammatical and philological knowledge of the Hebrew and of other languages is to be disregarded or lightly esteemed, because accuracy and certainty can only be obtained by such means. But the author's observations relate to those who make that which is formal and secondary essential and primary, or who make intelligence and wisdom consist in such things as are but the lowest means of acquiring them."

merable things as difficulties, and things which suit their thesis or propositions, and thus they more and more close up the interior sense, or the way to the understanding of truth and goodness, and consequently to wisdom.

1954. For the more the sense of words is regarded, the less are the words themselves attended to, as may be known to any one in conversation, and in the reading of authors; so that the more any one attends to the words of a speaker or of a writer, the more the perception of the sense perishes, as may be known to every one if he attend to the subject, which happens in the degree that the attention is directed to the sense or to the words, which it has often been given to know in the case of spirits, who confessed it to be so.

1955. The case is similar in respect to controversies; [for] in proportion as the mind is intent upon controversial [disputes] the truth perishes, except the proposition which a man wishes to defend is derived from a general truth, which, however, is obscured when the mind is too intent upon controversy; for in such case the truth is obscured, inasmuch as all difficulties in a general truth cannot be shaken off, because some of them bear more remotely upon the subject, which, however, the human mind presents as very nearly connected with it; and some bear more closely upon it, which can be known if one truth only is exhibited, as this:—that the Lord governs the universe, both heaven and earth, that He does no evil to any one: myriads of objections which the human mind of [itself] cannot shake off, may be alleged against this truth, and if the mind remain long in objections it is obscured so as to doubt, and at length to deny [the truth itself], which it has been often given to learn from spirits; for in every universal truth there are myriads of myriads of truths, and as many objections; because there are as many things contrary thereto, since every truth has its contrary, which the mind, when seeing from inverse order, favours, and is thus blinded.—1748, May 13.

WHAT IS MEANT BY THE BODY'S BEING PURIFIED.

1956. There are some who hold that man rises after death even as to his body, and that the body undergoes a purification, and respecting which I was to-day in conversation with certain spirits; and it was acknowledged that man knows no otherwise than that he enters into the other life clothed with a body; but [they remarked] that this corporeal principle thus remaining would die, and thus the natural things [pertaining to him] become wholly obsequious to the Lord, for which reason it is said that the body would be purified.—1748, May 13.

CONCERNING THE SPEECH OF SPIRITS WITH MOSES AND THE PROPHETS.

1957. Conversing with spirits concerning the speech [held] with Moses, they assured me that it was merely a simple speech, and not an interior thought, for it was solely in externals, such as was enjoyed by others also in the Israelitish people, which is sufficiently evident from their writings, and other indications. Interior things were unknown to them, for not being in their memory as in a common vessel, they were not within; so that they had nothing but a mere external, and such accordingly was their speech, as also their vision, that is, purely imaginative, pertaining wholly to exteriors. It is permitted to no one to penetrate the interiors, and thus by thoughts of the interiors to communicate with spirits and angels, unless in the case of those who have been previously instructed by the Lord, and are in faith towards Him.—1748, May 14.

1958. When a communication of interiors is also given, there is not only a speech of spirits, but a knowledge also of their thoughts and affections, and at the same time a knowledge of their quality, together with a certain thought still more interior and more universal. Thus the common [receptacles], called vessels, are filled, but variously, some more scantily and some more fully, according to the good pleasures of the Lord. The interiors are in like manner purified even to communication with the angels; in which, however, nothing is perceived distinctly, but only that a thing is so and so, and that a vast multitude of such and such things are comprised in it. Thus they contain indefinite things, as do also the common vessels, so to term them, for the comprehension of the more interior angels, etc. In this way, there is a transition made from the world of spirits into the angelic heaven, for spirits are unable to know what the angels think unless it be communicated to them according to the Lord's good pleasure.—1748, May 14.

THAT THE OPENING OF HEAVEN TO ANY SPIRIT, AND STILL MORE TO MAN, IS FULL OF DANGER.

1959. (((((((A certain not badly disposed but serious spirit spake with me, and I perceived that heaven was opened a very little into his interiors, so that he could look in and see what of good there was there. He then began to lament and to be tormented, praying that his suffering might cease, as he could not remain in such a state on account of the anguish he experienced. From this and from certain other experiences, it may

appear how dangerous it is for heaven to be opened to man, for he is liable to be tormented with remorse of conscience even unto death.—1748, May 14.))))) ⊙ ⊙

1961. ⊙ ⊙ It is a wonderful fact, and one passing the comprehension of most persons, who regard it as a paradox, that when the heaven of the Lord looks directly upon evil, it produces this kind of torture ; that is to say, when the Lord's special presence manifests itself, this kind of anguish and torment ensues, and, as Moses says, Numb. x. 35, then His "enemies are scattered," and "they that hate Him flee before His face ;" when yet that manifestation brings nothing of evil, but good only, being of the most abundant clemency. Hence it may appear that man or spirit himself is the cause of his own evil, torment, and death.—1748, May 15.

WHAT WAS DENOTED BY THE FIG-TREE LEAF, WITH WHICH ADAM
GIRDED HIMSELF.

1960.¹ Conversing with spirits concerning the fig-tree leaf, with which Adam girt himself around, it was confirmed to me that it signified their natural thoughts, or rational, or intellectual faith, under which were the nakednesses or filthy loves that were covered by such a fig-leaf.—1748, May 14.

CONCERNING A CERTAIN SPIRIT WHO DESIRED TO COME INTO HEAVEN.

1962. There was a certain spirit of this earth, who applied himself to my left side, and said that he earnestly desired to come into heaven ; and inquired how he should get there, to whom I replied first, [by asking him] ((((((whether he had spoken with good spirits, and was able, as a first step, to come into their society, as he could afterwards be admitted into heaven. To this he replied, that they would not admit him into their society. I then said that admission into heaven pertained to the Lord alone. Concerning that spirit I was informed by others, that he belonged to a class composed of those who, when they die, and come into the other life, desire nothing else than to come into heaven, however they may have lived, or whether they have had any faith or any knowledge of faith, thinking only that because they desired it they would be admitted, and considering that to be the essence of salvation. But all such are as it were infatuated, having nothing else in mind than

¹ Dr. Tafel remarks that he has transposed Nos. 1960 and 1961, which he has indicated by the dotted circlets. This is evidently required by the connection.

heaven and heavenly joy.)))))) (((But they know nothing else, and in their lifetime were inflamed with this desire, regardless whether they had faith or not ; and even if they could have been admitted, besides being incapable of companionship with the celestials, they would have longed for nothing else than joy, and would never have been content, because they could not have been affected with true joy. Those of this character, therefore, suffer for a long time, till at length they forget this cupidity, and when they have forgotten it, then it is first insinuated to them what heaven is, to wit, that it embraces indefinite things in one complex, and then what heavenly joy is, to wit, that it is mutual love, whence flows the multitude of other joys. —1748, May 15.)))))

WHENCE THE DIVERSITIES OF PLEASURES.

1963. In conversing with spirits on the origin and nature of the great diversity of pleasures, which are so various as to be almost indefinite, some even experiencing delights in things of a contrary nature, it was said that it originates in no other source than harmony, and the harmony results from the habitual course of life from which the delight is derived. A harmony contrary to true harmony is acquired by habit, for there are those who take pleasure in discords, as there are those who delight only in concords, as is evident from a multitude of proofs. Hence whatever results from acquired harmony is a pleasure, and soothes, and from the force of habit one loves to return into it.

1964. It was shown in various ways how spirits, from their life in the body, have acquired to themselves harmony from different sources, as from contradicting, from plotting against conjugal love, from attempting to destroy it, and especially from various abominable things in which they take such delight that they can conceive of nothing more exquisite. These delights of theirs were occasionally communicated, as I have elsewhere remarked, being made known at one time by means of [opposite] tediums and unpleasantnesses, at another by the confessions of those who had been in them, thus evincing by lively experience in innumerable instances that their life is in acquired pleasures. Thus there are as many diversities of life as there are, and have been, and will be men and spirits, and if they were to be multiplied to eternity, still the diversities would be distinct ; which was also confirmed by its being manifest from their faces and speech alone.—1748, May 16.

1965. As to what pertains to celestial joys and pleasures

derived from genuine goods and truths, they flow from the Lord alone, as the only fountain; and unless the Good and True should proceed from this only fountain, *i.e.* the Lord, no goodness nor truth could be given, nor could any society exist, for the universal is that which rules all the singulars and conjoins them; from which, as well as from many things besides, it may appear that the Lord alone is the Good and the True, which was spiritually confirmed in me by the angels, for they are held in that delight and that heavenly persuasion which was communicated with me, with a view to persuasion.—1748, May 16.

((((THAT EVIL SPIRITS CANNOT BE WITH THOSE WHO BELIEVE IN THE LORD.

1966. It was previously shown that evil spirits are pained and tortured by the angels looking intently upon them. The case is very similar with the man who is in faith, or who is held in faith by the Lord; evil spirits cannot then approach; [if they attempt it] they begin to be tormented in like manner, and desire to fly away. I have several times heard them complaining and lamenting when in the presence of faith.—1748, May 16.)))))

NATURAL TRUTHS, OR TRUTHS¹ DRAWN FROM CORPOREAL, WORLDLY, AND NATURAL SOURCES, ARE, [AS IT WERE, A KIND OF] EARTHEN VESSELS FOR THE RECEPTION OF SPIRITUAL TRUTHS.

1967. I conversed with spirits respecting natural truths, intimating that men at the present day have very little concern in regard to truths, but were intent solely upon experiments, from which, for many reasons, they were unable to elicit causes, and that the truths thence deducible were not acknowledged, inasmuch as they are hidden from those who are in the extremes of the corporeal and sensual, to whom hypotheses and falsities are more congenial.

1968. It was said, moreover, that natural truths are vessels in which spiritual truths may be contained; for unless the objects or instrumental causes are adapted, the spiritual causes cannot be applied to them, as appears from many considerations, especially those drawn from the containing vessels of the whole body, as, for instance, that unless the blood-vessels with their membranes agree with the nature of the blood contained in them, they cannot hold the blood, much less can it act or be

acted upon according to its nature and design. So likewise neither unless the blood-globules were such as they are, would the [animal] spirits and the life of the spirits be able to abide and live in them according to their nature and end; and thus also in all other things in the threefold kingdom and in the world.—1748, May 16.

1969. In like manner, the heart is such a vessel of the blood and its operations, according to the whole nature and scope of its forces; and so also are all the viscera of the body, which are mere vessels formed entirely in coincidence with the nature of their operations and uses, and thus of their ends.—1748, May 16.

1970. That truths cannot be apprehended, but are rejected among idle conceits, is evinced by one example which, though a natural verity, would scarcely be believed, to wit, that the least degree of thought and affection produces an effect upon all the organic principles of the brain which are in front of the fibrils, namely, the cortical substances; and because it affects the principles, it affects also all things of the fibres arising from them, which are myriads of myriads, and thus the whole body. Moreover, that of all those myriads, there is no portion of cortical substance, no fibre, no point of a fibre, that is altogether like another, but a continual variety reigns throughout, and thus the whole brain and the whole body with its innumerable varieties constitute one single and most subtle act of our thought, which we indeed suppose to be of infinite subtlety, but which nevertheless consists of countless varieties of persuasion and affection in each minutest point of thought. Yet who would believe these things, when notwithstanding it is simply the statement of a natural truth, which can be demonstrated as well from known philosophy as from manifold experience?—1748, May 16.

1971. Hence it is evident how rude, obscure, and most general is everything we think, and which we deem sublimely particular.

1972. Yea, if the matter be stretched still farther, inasmuch as the human body, and every part of the body, corresponds to the spiritual world and to heaven, it may thence appear that there is an influx into the very least of thought. But I will not ascend to these incredible heights, because man is immersed in the depths of obscurity; but I have spoken on these points with spirits and angels, and they have confirmed them.—1748, May 16.

WHAT IS MEANT BY EVENING AND MORNING, [AND] DAY. Gen. i.

1973. I spake with spirits as to the import of day, and of morn-

ing and evening, Gen. i. That day signifies time in general may be most clearly shown from the usage of the Scriptures, for that word signifies time.

1974. As to evening and morning, [it is to be known] that in all things pertaining to generation both in general and in particular the commencement is from the evening, and the progress onward to morning, as in general with those who are regenerated their evening is [a state of] misery, temptations, and despairs, from which, however, the coming forth is to the morning. The case is similar in particular instances, for in all things of regeneration the start is from evils which are turned into goods; and it is remarkable that evil spirits begin from their phantasies and cupidities to excite men, though these influences are in various modes turned into goods, as has been made known to me by a daily experience of three years' continuance. This is evening and morning even in most singular things, whence not only is regeneration, but the perception of goodness.—1748, May 16.

CONCERNING A MOST NEFARIOUS FELLOWSHIP.

1976.¹ Certain female spirits came to me, who were, I think, recently from the life of the body, for they were still ignorant that they were in the other life, but when the fact was shown them they could then look back and recollect. Their quality appeared at first to be good, for they assumed such an air; but when they had retired I learned from others that they were abominable, and belonged to the class of those who hold the intercourse of men and women to be not only lawful, but even holy, saying that they were born in sins, and could not refrain from this kind of indulgence, although to have such intercourse with any others than those who are wholly like-minded they regard as unclean. Yea, being unholy themselves, they went so far as to revile marriage, and to represent such connections as impure. It was said to me that there are such persons of either sex in human societies who hold to this kind of intercourse without an end of marriage, of conjugal love, or of offspring, but solely for the sake of lewdness, saying that they had thus lived a most delightful life from childhood.

1977. When I inquired as to the kind of punishment that awaited such, it was said that they were punished most severely, but the nature of the punishment they were unwilling to divulge, remarking only that it was excessively severe, being carried to a point at which they did not, as it were, live, that is, they were scarcely conscious of living, so completely had they forgotten the

¹ No. 1975 is wanting in the original.

perpetration of such vile acts and abominations. For under the guise of sanctity they work confusion, and with the same pretence extinguish universal and principal ends, which are those of the procreation of the human race. From such confusion a grievous punishment cannot but result, and the extinction, as it were, of their spiritual life ; indeed, it was said to me that they were not far from being Sodomites, wherefore let those who are conscious to themselves of such a course of life beware, for they are not spared in the other life.—1748, May 16.

1778. What kind of punishment this confusion and commixtion of holy and profane ideas draws after it every one may divine, for conjunctions of ideas form the mind.—1748, May 16.

1799. One of these punishments was made manifest ; it consisted in the burning of their lascivious members, as it were, in fire, and that with excruciating pain.

1800. The fact of this burning, as it were, with fire, will be considered as a paradox because it is predicated of spirits ; but as all a man's susceptibilities remain [in the other life], so also his sensations, as I have said and shown elsewhere. This holds even of the sensation of fire, which a certain spirit was at first unwilling to believe, but he learned it to be so through a special experience.—1748, May 16.

THAT THE WAY TO THE INTERIORS IS IMMEDIATELY CLOSED AS SOON
AS ANYTHING COMES FORTH FROM THE CUPIDITY AND THE
MEMORY BY MEANS OF ONE'S OWN EFFORT.

1811. It may be said, but can be understood only by a spiritual idea, of which I have been abundantly conscious, that that which proceeds from evil and from the memory, in other words, that which is drawn by voluntary act from a man's cupidity and science, that this stops short forthwith and fails to reach the interiors. The case is the same with the sciences of the memory as with the cupidity of the body.

1822. By a spiritual idea it is perceived also how innumerable things are drawn from the memory and the genius of a man when still the man does not act by his own proper effort, and how fatuous and short-lived are the things which originate in a man's own endeavour.—1748, May 17.

CONCERNING MEMORY.

1833. I have learned from experience that there is an interior memory, from which is excited the memory of material

and corporeal ideas, and that such a memory remains also with spirits, from which, at the good pleasure of the Lord, those things that have been stored up in the memory of sensual ideas are excited. That there is such a memory, and that it is more perfect than the memory of the body, is a fact which has been forced upon me by many proofs; yea, even that which man supposes forgotten is still lodged in that memory, though buried up in sensuality. The same thing may be inferred from dreams and other indications. But beside this memory, there is a memory still more interior, namely, of spiritual ideas, by the aid of which thought and speech may be carried on, and this it is by which that [first] interior memory is excited. By means of that spiritual memory spirits possess a great advantage over men, so that they can think much more subtly and distinctly; thus their faculties are vastly augmented in comparison with what they were in the life of the body. This was confirmed by an abundant experience, concerning which elsewhere.—1748, May 17.

1984. And because a spirit can speak in, or in connection with, a man, and does not know other than that he is the man himself, he cannot possibly know otherwise than that he has the memory of sensual things which he had in the life of the body. On this head I have several times conversed with spirits, and because they knew not otherwise, they insisted that it was so; of which see elsewhere.—1748, May 17.

THAT THE PLACE OR SITUATION WHERE SPIRITS ARE SEEN IS
APPARENT ONLY.

1985. (((((I have observed that spirits according to their genius and disposition, and also according to their state of mind (*animi*) or mind (*mentis*), obtain a situation relative to the human body, as, for instance, at the right, at the left, on the sides, above, below, afar off, near by, all which are mere appearances, as has been often shown me, and likewise to-day while speaking with spirits on that subject; [for I noticed] that while I turned myself to the same side relatively they appeared present, and so everywhere, when yet they were [in fact] only in one place;))))) (((it was said also that myriads could appear in the same place, when yet there was not a single one of them there. It was moreover observed that those who were at a considerable distance from me, either below or above, sometimes seemed to themselves to be in a moment in the nearest proximity to me, at which they greatly wondered; as also that those who were below seemed suddenly above, and so on.—1748, May 17.

1986. It was observed that neither spirit nor angel was in the least degree, or for a moment of time, out of the place which was allotted him by his genius, quality, and state, which allotment was so accurate that there was no error in the minutest point, which is an arcanum of the Lord.—1748, May 17.

CONCERNING THOSE AT THIS DAY WHO ARE, AS IT WERE, [A REMNANT]
OF THE ANCIENT CHURCH.

1987. There are still some who retain and preserve much of the Ancient Church, and who are especially distinguished by that feature of it by which they perceive whether anything is good. For this reason they are also rejected of others, who suppose that they are to be classed with enthusiasts, when yet this was a peculiarity of the Ancient Church that they had a perception of what was good, and thus of what they should do, acknowledging the operation of spirits, but recognising in themselves that only of the Lord's spirit, and rejecting others. These persons, however, are mostly of an inferior condition, not easily admitting learned men among them, wherefore they think in simplicity, and give but a limited range to their thoughts. These are happy in the other life, and they were seen by me in front, towards the higher part of the forehead, at some distance; and they could perceive more fully and profoundly what was thought than other spirits, so that I could not converse with them in a like manner [as with others], but only by means of a greater fulness of thought, which the others said they did not understand; indicating that they are not far from heaven.

1987½. How it was with them in the life of the body was shown me, as usual, by their utterance of the Lord's Prayer, in which their understanding of it was communicated to me; this was so simple as hardly to extend beyond the sense of the letter, but yet such as not to be closed as with others, but still soft, easily opened, and thus intelligible to the angels, as if each idea, though sensual as to the words, could serve for a vessel.—1748, May 18.

1988. I conversed with them concerning perception, [from which it appeared] that to those who are in true faith it is such that they not only acknowledge that they neither do nor can think of themselves, nor are disposed to, consequently neither to act [from themselves]; for action follows entirely the will, but also they perceive that each single thing is from the Lord, for they are continually held in that thought, wherefore according to the Lord's good pleasure they perceive what is in any thought, whence it is, from what spirits, of what quality they are when

it is suggested, what are their cogitations, what they speak or think with each other, what are their affections with their varieties, what the influxes of the angels, besides innumerable other things; for they are altogether like spirits in the other life, which the spirits often confessed concerning me, not knowing that I was in the body.—1748, May 18.

THAT EXTERNAL SENSES DISAPPEAR IN THE HEAVENS.

1989. It was represented by a spiritual idea that external senses perish in order [or one after the other] as they penetrate interiors, or, which is the same, as they ascend towards superiors, insomuch that if a style is filled with mere poetical names, as Parnassus, its fountain, Pegasus, and the like, those who employ those terms in writing know that they signify things pertaining to scientifics, which sense when it passes away, then comes the sense of the letter, which sense also perishes, and is succeeded by a higher, and when this disappears then comes one still more interior, and so on. Such is the penetration and ascension of senses while they penetrate or ascend towards interiors, until at length nothing remains but the pure, true, and good in the inmost heaven, originating from the Lord, who is the essence of all things.—1748, May 18.

CONCERNING THE STATE OF CERTAIN SOULS AFTER DEATH.

1990. (((((((The greater part of mankind, and indeed nearly all, are ignorant of what constitutes the happiness of the blessed after death, because they have no perception on the subject. Within their ignorance lies entirely concealed the nature of interior and inmost blessedness and felicity, so that it is only from corporeal delights and joys, from sensual and worldly things, that they have any perception. Hence they regard the things of which they are ignorant as of no account, when yet corporeal and worldly joys are worthless, foul, putrescent, and the like.)))))

1991. Just to mention the simplest forms of the blessedness of certain souls, I may remark that some who in their innocence and simplicity have delighted in pleasant gardens, groves, and the like, where there was nothing lascivious to occupy their minds, those in the other life seem to themselves to walk in similar pleasant scenes, and to enjoy exquisite delight in connection with numerous associates. From these things a conclusion may be drawn as to others, but this is the first degree of the delight of the blessed, which contains within itself innumer-

able interior delights.—1748, May 18. Other enjoyments succeed afterwards, thus in order and through degrees.

HOW GOOD IS TURNED INTO EVIL BY SPIRITS.

1992. Some turn good into evil from deceit, some from some other prompting, so that there is a variety of causes; but I may here just allude to one method by which good is turned into evil among spirits who are scarcely aware of the fact; that is the case of those who have become weary of their wives, and thence have taken, as it were, a disgust even towards conjugal love, as when something of a delightful or pleasant nature which is of conjugal love comes to them, and of which they weary, then immediately that pleasing and delightful thing is turned with them unconsciously into what is tedious and nauseating, thus into the contrary, concerning which I conversed with spirits. The case is the same in regard to other pleasures and delights.—1748, May 18.

1993. Wherefore there are three general causes, so far as I have yet learned, by which good is turned into evil, to wit, from deceit, from art, and from a nature contracted, as has been made known to me from experience.

1994. The case is the same in regard to the false and the true, namely, that the true is turned into the false, which takes place either from deceit, although they know the truth; or from art, in that a peculiar delight is taken in being able to pervert, which is accounted a sign of ingenuity; or from nature, inasmuch as in the life of the body they were persuaded concerning falsity, and had acquired a faith of the false, as the Gentiles, who are much more easily saved than those who act from deceit and art.

HOW THE ANGELS ARE AFFECTED BY THOSE THINGS THAT ARE EVIL AND BASE.

1995. By experience it was given me to know and to perceive how the angels have a sensation of those things in man which are vile, and consequently evil; for when I read respecting the scortation of the people with Baal-peor, Num. xxv., an angelic perception was given which was communicated to me, and which was such that I perceived nothing foul or filthy, but only somewhat mild, which cannot be described. Compared with earthly things it resembled those that are sharply angular, and thus pungent, when their sharp angles and points are rubbed off.—1748, May 19.

(CONCERNING MUSIC—WHAT KIND OF EFFECT IT PRODUCES UPON SPIRITS.

1996. It has twice happened that I have heard in the streets music from stringed instruments (*viol och hakbräde*, i.e. *violin and harp*), which so soothed the spirits that they scarcely knew but that they were in heaven, for they were exhilarated to such a degree as to be, as it were, transported out of themselves. I perceived their delight, which was abundant; and even now, while I write, that music of strings and pulsatile chords is continued. The spirits are so changed by it that they seem scarcely the same.

1997. Wherefore, speaking jocularly with them, I said it was no wonder that the evil spirit that infested Saul was so changed when he heard David playing upon the harp, seeing how much they were changed [from a similar cause]. They replied that they were in such a state that they could now neither think nor do anything whatever of evil, because the delight they experienced penetrated their interiors.—1748, May 19.

1998. And it is remarkable that the angels were affected with pleasure from the same cause; but only when I paid less attention to it, so that I did not mix with it the delights of the spirits communicated to me, but when I, as it were, heard nothing. So also in other things, [I noticed that] the angels paid greater attention in proportion as I paid less.—1748, May 19. The reason was, that corporeal things were then conjoined, as the thoughts of the spirits were almost corporeal.)

HOW THE CASE IS IN REGARD TO THE EXCITEMENTS OF CUPIDITIES WITH THOSE WHO ARE IN FAITH.

1999. I conversed with good spirits, who supposed that I might be thinking something of evil, saying that such was my quality, consequently that I was not pure. But it was given me to reply that the truth of the case was like that of an image in a looking-glass, which is supposed by those who know no better to be the very person himself, and not an image, when still the fact is not so; for cupidity and evil is excited by evil spirits, and when one is in faith nothing adheres or is imputed to him, but [evil] is turned into good; for nothing of this kind is excited with him who is in faith except for an end, namely, of reformation and regeneration. The idea is, as it were, an image which works an illusion, and presents an appearance of the person himself, when yet it is nothing else than the phantasies of spirits

which are communicated, and thus form a semblance of the person himself. With this response, as the spirits were good and faithful, they were abundantly satisfied.—1748, May 19.

THAT NOT THE VERY LEAST MOTION IS EVER MADE BY MAN APART
FROM A STATED LAW.

2000. I have sometimes observed that nothing ever existed but by the operation of a fixed law, not even the least thing, as, for instance, the casual occurrence of anything to the eye, the movement of my hand, etc. But I then perceived also that I might be persuaded concerning it by an influx from heaven, so that in fact I was persuaded; for the heavens are in such a persuasion, and that nothing, not even the slightest occurrence, takes place but in consequence of the will, the good pleasure, or the permission of the Lord, thus perpetually from a fixed law, as may be sufficiently manifest from one experience only, to wit, that there could not appear to me any representative image, nor could any voice be heard, unless entirely according to a law from which there could not be the least imaginable deviation. Thus all and singular things are ordered with reference to ends, and those ends to a [still ulterior] end.—1748, May 19.

CONCERNING THE GENERAL PRINCIPLE (*communis*) WHICH GOVERNS
MAN'S THOUGHTS.

2001. There is a certain general something (*quoddam commune*) which governs man's thoughts, which holds those thoughts within certain limits which they cannot transgress, nay, which governs the singular and most singular things of thought. What is the nature of this general principle cannot be so well expressed, because men have no knowledge of it. It was represented to me by a waving sphere, which I perceived and felt, containing within itself thoughts, and holding them within limits, as already remarked.

2002. This is sufficiently manifest that there can never be given any particular without a general, and that the particular is governed by the general; so also the singular, and the most singular by its own universal, which not only assigns limits to thought, but even to the singulars of thought. Thus it is the common sphere which affects and which persuades. Neither can man speak, or bring forth his sensations, unless there be a certain universal sphere of thought which governs and limits

all and singulars, so that each word or idea shall flow fitly and spontaneously as derived from that sphere, and yet in such a way that man shall not know whence their source. Unless such a sphere governed, man could by no means think or speak distinctly according to the state of the sphere.

2003. In natural things thence originating there is nothing given without a general sphere which governs singulars; not in the atmospheric world, where are sounds, sights, and the like; neither in musical matters, unless there be a co-sounding and equably accordant body; nor in the kingdoms of nature, as the vegetable and animal, yea, in all the organs of the body. But those general spheres are not so well known, because they are little reflected upon.

2004. But whence are derived the spheres that govern the thoughts, and whence the things mentioned above, may appear if it be admitted that there are spheres of persuasions of the false, and of affections of evil, and that they are derived from the general operation of evil spirits, to wit, from their thoughts and cupidities.

2005. But the spheres of persuasions of the true, and of affections of the good, are all from the Lord, as their appropriate and genuine origin.

2006. There are given, moreover, indefinite varieties of general spheres, which cannot be defined except by being referred to genera and species, according, for instance, as the spheres of angels and spirits are present. Whatever are the appropriate spheres of angels and spirits, they are not commingled with the spheres of the Lord, but are tempered and are in themselves most distinct.

2007. The spheres governing the thoughts of the man who is in faith are of the Lord, and peculiar to Him, so much as they have in them of the true and the good; as to the others combined with them, they pertain to angels and spirits who are ruled and ordered by the Lord with reference to uses and ends.
—1748, May 20. See concerning thought in what follows.

2008. By means of an almost similar general sphere, others are otherwise governed, every one according to his nature and genius, but yet within his proper limits, beyond which he cannot roam, for the general prescribes limits. These things were observed by a various experience in regard to spirits, some of whom were at the time, as it were, pained, saying that they seemed to themselves to be in bonds, because the facts were reflected upon, which reflection produced a general sphere that they were unable to sustain, inasmuch as the reflection disclosed their faults.—1748, May 20.

CONCERNING THE THOUGHT OF MAN—HOW SLOW AND OBSCURE.

2009. It is known that man can think in a minute of time what he is unable to express by speech or writing in the space of an hour; for when he thinks he concludes all things within the compass of a general idea which governs, and everything accordant flows consistently from his memory, and from parts of his general idea; yet this general is of such a quality that he sees the series of consequences, though obscurely, still he sees them and connects them, because he draws a conclusion. From this it may be seen what is the nature of that general principle which governs singulars.

2010. But this general, which appears to men so quick and momentaneous, is yet in itself so slow, that the angels of the interior heaven can think more rapidly and distinctly in one moment than man can within many hours, during which he will still think obscurely. This was said to spirits, who were highly indignant thereupon, although, as it was confirmed, it must stand for truth.—1748, May 20. There is, however, a very considerable difference among men as to thoughts. With those in whom memory predominates, while there is otherwise a certain closure of the mind, there is less of thought; while with those in whom the mind is open, and more of the interior memory prevails, there is so much more of thought, because there are more things inserted into it by the Lord, according to His good pleasure.—1748, May 20.

HOW THE PASSIONS OF MEN ARE BENT SO THAT THEY MAY NOT BE BROKEN.

2011. What it is to bend without breaking a man's affections, in which consists his life, every one may know from experience, since friends and wives, when companions become incensed, study to appease them by various blandishments and compliances, until the enraged party is turned or bent from his passion, which any one may confirm by a multiplied experience.

2012. This is still better known among spirits, inasmuch as communications are made by spiritual methods, so that affections and their effects may be [more fully] understood. This is done by means of their intuitions, and at the same time of their perceptions; and of the same character are their spiritual ideas. Certain spirits were indignant when their anger was suddenly snatched from them in a spiritual way; still the indignation excited by the act remained, though they could not be enraged.

There was then insinuated something that flattered their self-love, as of praise, administered in a spiritual way, when their resentment was bent into concord, so that the anger would recede. Hence conclusions may be drawn as to other things—as, for instance, how it is that the Lord bends without breaking the cupidities of men; as also, that man is sometimes permitted to be led by his concupiscences, while yet they are bent in a wonderful manner to good.—1748, May 20.

THAT EVIL IS ATTRIBUTED TO THE LORD.

2012 $\frac{1}{2}$. Nothing is more common in the Word than the ascribing of evil, wrath, vengeance, and the like to Jehovah, when yet nothing is farther from being the case. The reason is, that as man does not know more than that the Lord rules the universe, so he is of course ignorant how it is that He permits evils, and indefinite things of a like kind; wherefore, from this simple, most general, and most obscure idea, the obvious result is the idea that the Lord does evil, as is read in a multitude of places in the Word.

2013. The cause, however, with the wicked is, that they derive all evils from themselves, and yet cast the blame upon Jehovah, which is their constant wont. To this we may add that some do not know otherwise, inasmuch as they cherished this persuasion in their lifetime; and, moreover, they are not such as penetrate much beyond the surface, and thus do not grasp the nature and origin of permissions. Some again do it out of mere malice, which it has been given me to know by much experience, as oftentimes when anything of evil has occurred, they have laid the blame upon the Lord, and what their thoughts were on the subject was communicated to me.—1748, May 20.

THAT THERE IS A VARIETY OF ALL THINGS.

2014. Very many persons, indeed nearly all, are persuaded that hell is the same to every one, and likewise heaven; thus they have respecting them only a most general and obscure idea; consequently, they close to themselves the way to a knowledge of what hell is and what heaven is, when, in fact, the varieties both in hell and in heaven are so indefinite, that if souls should be multiplied to eternity, there would never be one that should have precisely the same hell or the same heaven with another, but there would still exist an indefinite variety, nay, an indefinite variation of varieties to all eternity.

2015. (((((((Thus there can never by any means be one soul precisely similar to another, which it was given to me to know by the fact that when I thought, in a spiritual idea, that if any two [souls] were one, they could not be conscious to themselves of a distinct existence, but would seem to be one ; when, I say, I barely thought of a plurality being one, then the world of spirits and the angelic were so abhorrent to the idea that it was evident it was contrary to the truth of things.—1748, May 20.)))))

2016. ((((((But every one (*unum*) is formed from the harmony of many ; and the one is such as the harmony is ; nor can there ever be an absolute one, but only a harmonic one.—1748, May 20.)))))

CONCERNING THE DRAGON.

2017. He has been already described, I think, as being able to convert himself into a variety of forms, so as to appear as a good angel, to weep, and, as it were, to repent with a great semblance of sincerity, to speak to others, as to me, with apparent indifference, and at the same time to contrive deceits with others, but that was gathered from the indifference of his speech, in which there was infused an air of absence, and other like things.

2017½. But that he is tolerated, and not forcibly thrust down, which could be effected in a moment, as has often been done, one reason is, that those who worship him in the world are, after the life of the body, or rather after the death of the body, similar to themselves in the other life, nor do they know otherwise than that they are living in the body, so that they are struck with astonishment when otherwise informed. Such, therefore, having in their minds a veneration for him as for an idol, they are permitted at first to approach him ; for cupidities and falsities are not taken away in a moment. Inasmuch, then, as souls are in such a state that they would be broken [by a sudden and violent change], therefore the process is gradual, and toleration and permission is allowed, till at length they are step by step drawn out and led forth to other places. The case, indeed, is not unlike that of the Gentiles, who also resort to their idols, but according to their states of life in the world they are called away from them as soon as their peculiar corporeal principle is somewhat worn out.—1748, May 20.

2018. It is a matter of most familiar habit with him, as also with evil spirits, continually to persecute the faithful, or continually to accuse, blaspheme, and injure them, as far as it is permitted, while the faithful on the other hand never injure him. He often makes complaint, as he has just now, that he is so

infested by those who are in true faith ; but it is answered that they never infest him, but that, on the contrary, he infests and impugns them every moment ; upon which he ruminates, not knowing what to say, as he acknowledges the fact. Thus he is the self-procuring cause of his own harm.—1748, May 20.

THE DIFFERENT STATES OF MEN AND SPIRITS IN GENERAL.

2019. There are many differences between the states of spirits as spirits and those that distinguished them as men, concerning which I have treated fully elsewhere ; this only is to be observed here, that men have various external objects which move, modify, and bend their internal senses ; but with spirits it is not so : that men live in such societies as they can, from various causes, associate with, even when their associates are dissimilar to themselves ; it is otherwise with spirits, who associate only with their like. Men are distinguished by the possession of a corporeal memory, by means of which their acquisitions are made ; but not so with spirits. Men also from the past conjecture the future, but not so with spirits, who have no memory of the past, except when it is excited for certain ends. Men have comparatively little penetration, spirits much more ; they see the thoughts of others, but with a difference [from the perceptions of men], in that they see in others the things that flow from them. The thoughts of men are bound, as it were, to corporeal things, like their organic substances ; but not so with spirits.—1748, May 20.

THAT THE LORD RULES ALL AND SINGLE THINGS.

2020. While speaking with evil spirits, who would fain arrogate to themselves the rule of all and singular things, I perceived around me innumerable spirits, who all contributed somewhat to the train of thoughts, which, as usual, were connected in a series. I then perceived that while there were such vast numbers all concurring to the train and connected series of thoughts, it could not be otherwise than that one should govern all, and dispose them into series, and that others, who continually dissented and opposed, ought to agree, so that so many repugnances may not exist to create impediments ; so that, unless there were one [supreme ruler], who is the Lord, because the great object of faith, nothing whatever could be thought ; but from so many, and even countless diversities, nothing but utter confusion and chaos would exist ; and this they could not

do otherwise than acknowledge, because it was given them to perceive it by a spiritual idea. Hence it may be known that the Lord rules all things, both general and most special, and that without His control the whole system would collapse. Those who arrogated to themselves the rule, inasmuch as one was opposed to another, [were challenged on this score,] but they retorted that they were competent to do it. It was replied [by asking] who could rule them, consisting, as they did, of legions of legions, and mutually contrary to each, inasmuch as hatred rules all, for the love of self is predominant.—1748, May 21.

THAT THE LORD CAN ENABLE ANY ONE, BY A SPIRITUAL IDEA, TO PERCEIVE INTERIOR THINGS.

2021. Certain spirits supposed that I only was in such a state as to be capable, by a spiritual idea, of perceiving interior things, and of being as a spirit, from whence, as usual, they drew some kind of sinister inference; but it was said to them that all could be such if the Lord pleased, even the most stupid, and I was then reminded of a certain stupid individual whom I had known many years before. This man was accustomed at certain times to make public addresses, and he could then recollect a multitude of things which he could not possibly at any other time recall to mind. It was then, moreover, shown to me by experience that upon the withdrawal of such a spiritual idea, I was altogether like any other person in thought, which was a matter of wonder to spirits, and that, according to the Lord's good pleasure, not only was this faculty opened with me, but also with all spirits, to whom the Lord should see fit to grant it. By experience, moreover, I had previously learned that spirits, when reduced into a similar state, would communicate to me such things as pertained to them, that I knew no otherwise than that I myself had once known them, and thus recollected them, when yet, afterwards, I knew that it was owing to the operation of spirits upon me, similar to the operation of man upon spirits, who suppose that they know what the man knows, the effect being thus reciprocal. From these and many other facts, it may be concluded that, with whomsoever the Lord pleases the mind may be opened, so that by a spiritual idea things may be intuitively perceived—in an orderly manner with those who are in faith, and in an extraordinary and miraculous manner with those who are not in faith.

2022. Additional confirmation was afforded by the fact of the prophetic spirit in the representative Church, which spirit was given to whomsoever it seemed good to the Lord, thus to the

seventy elders by the spirit of Moses who prophesied, as did also Saul; which prophetic spirit was no other than an influence prompting them to speak and act by words and ways that were unknown to them, the things [said and done] being external, but signifying what was internal. So, if it pleased the Lord, a similar spirit could now be given, and one intuitively penetrating interior things, inasmuch as at this day men are more in knowledges, and in the faith of verities, only there are certain corporeal things by which spiritual actings are embarrassed and hindered, upon the death or separation of which the remains of spiritual things may be excited.—1748, May 21.

HOW THE PASSIONS OF SPIRITS ARE MODERATED.

2024. A certain spirit was in the cupidity of having something; indeed, he burnt, as it were, with the desire, but his state did not penetrate to my perception, as I experienced at other times; but it was exhibited to the internal sight. There appeared, as it were, a sphere somewhat inflamed, which was the sphere of the cupidity wherein he was held; nor did he then appear to me otherwise than as a very diminutive something, floating about, as it were, in that sphere, the sphere of cupidities being circumscribed around him. He in that state lamented, saying that he was in extreme pain from not obtaining what he longed for. It seemed to me that he would perish; but just at that time another more subtle sphere entered from the Lord, which was a sphere of uses, whereupon his pain was mitigated, which he confessed, [saying] that he could receive consolation, and that in the degree in which the rays of the sphere of use extend. He was thus instructed that nothing should be covetously desired except from use, and that use ought to excite affection.

[2025.] Moreover, the cupidities prevailing with some of possessing without regard to use, which they afterwards defend by feigning uses, are also communicated, a common case with women, respecting which I spake with them.—1748, May 20.

THAT MEN ARE WORSE THAN WILD BEASTS.

2026. I conversed to-day, as I have done before, with spirits respecting the human race, that they are worse than wild beasts, because that men live according to inverted order, and wild beasts according to true order; for men are prompted to extirpate all society for the sake of self, whereas with beasts it is not

so, unless in the case of certain species when urged, under the goadings of hunger, their nature being such that, according to order, one species should feed on another. In a word, it may be demonstrated by many proofs that the human race, viewed in itself, and when left to itself divested of restraint, is worse than fierce wild beasts of the forest.

2027. That fierce wild beasts do also live according to the order impressed upon them, and not contrary to it, may appear from the fact that such as their soul is, such is the nature thence derived, wherefore they live according to order; but as to man, his soul, in his interior and inmost, is such that he loves his neighbour as himself, but his exterior or his natural mind, and his corporeal promptings, are altogether contrary; he does not love, but desires rather to destroy all those who can be termed near to him, and the nearer they are the more intensely does he feel opposed to them; wherefore he does not live according to the order of his soul, but against it, and in a way altogether contrary to that of the wild beasts; on which account, as I said to the spirits, if the natural mind of man resembled the wild beasts, it would be much better for him, but now he is much the worse of the two; to which the spirits listened, but made no reply.—1748, May 21.

2028. Certain species of beasts and fishes eat beasts and fishes of the same genus and species, but that is when they are pressed by hunger, in which case they are furnished from this source with food, thus preventing a too rapid multiplication; but when they are satisfied, they betake themselves to repose. Man, the more blood he sheds, the more he filches of his neighbour's goods, the more he desires, being never satisfied; his cupidity grows and increases till he comes to aspire at the possession of heaven itself, which desire is in fact involved in the least spark of self-love.—1748, May 21.

2029. Hence it may appear that all who have been and are men tend backward, or, what is the same, tend downward, consequently to hell; unless the Lord were to raise them from hell, all would fall headlong hither, which, when it was said to the spirits, they remained silent.—1748, May 21.

CONCERNING A CERTAIN ONE LATELY DECEASED.

2030. A certain spirit came to me at evening, and spake with me, and from certain indications it appeared that he was recently from the earth; and as spirits are covetous of knowing everything, they were variously desirous of exploring his quality, and if they found anything discordant, then they were disposed

forthwith to infest him, but were as often withheld from so doing, so that he was continually defended, and more especially from the fact that he was a stranger, to whom it is commanded that good shall always be done. He was therefore shielded from assault by good spirits, by angels, and by the Lord, although the spirits sought by various methods to associate him to themselves, and thus to do him harm, as usual ; indeed, they had recourse to their peculiar arts, but in vain. He was at first above the head, afterwards under the cerebellum, so that they were unable to ascertain his quality.

2031. He knew not at first where he was, supposing himself to be in the world altogether as if living in the body, for of this impression are all souls recent from the life of the body, inasmuch as they are not then gifted with reflection upon place,

2032. time, the objects of the senses, and the like, of which I have spoken elsewhere, and which would enable them to know that they are in another life, only that they live as it were in the body, and think accordingly.

2033. ((When it was afterwards given him to know that he was in the other life, and that he had nothing [of his former possessions], such as house, riches, and the like, but that he was, as it were, in another region, where he was deprived of all that he had in his earthly life, he then began to be affected with a certain anxiety, not knowing whither he should betake himself, where he should dwell, etc., when it was said to him that the Lord alone provided such things for him and for all.

2034. He was then left to his own reflections that he might think, as in the body, what he should do, being now deprived of all things essential to life ; and inasmuch as he was now in the society of good spirits and angels, his thoughts were so directed that he should entertain no idea of evil, from which evil spirits could derive a cause of infesting him, and in this state he remained for a very considerable time. Hence it was observed that souls think altogether as they are accustomed to do in the body, and by means of these agencies an exploration was effected, going to show that the spirit in question could be in the society of the good, and that he had been a man who was in faith towards the Lord.))

2035. Then, although evil spirits were disposed continually to infest him, and to draw him into their societies, aiming by their arts to pluck him from the fellowship of the good, yet he was still protected ; and it was permitted to these evil spirits to persist in their machinations even to the point of producing in him a certain degree of fear and anguish, as is wont to happen to those who are in faith, that they may think that it is the

Lord alone who protects them; for without such a fear and anxiety they would scarcely acknowledge that fact, etc.

2036. He was afterwards transferred to another place, even to the province of the heart, and their good spirits and angels defended and screened him with much solicitous care from the evil, that they might not know where he was. This was committed to angels who were then especially in that solicitude, aiming by every method to defend him, and for that purpose forming, according to spiritual ideas, a kind of guardian circle around him. From the same solicitous care they performed a great many other kind offices in his behalf, from whence it was given to know how the angels defend good souls, and *they* in like manner are formed to the exercise of a similar compassion.

2037. They also rendered to him every assistance, and whatever he was prompted to wish and long for in his thoughts, that they gave to him, thus everything that entered into the range of his thoughts and desires, for they can give whatever is desired, inasmuch as such things can be represented, and thus can be made to appear to the person altogether as if he possessed them in the world, for the possession of goods in the world is nothing else than imaginary, and when the imagination enjoys them to the full and has them in its eye, then it possesses them as in the world, and is delighted with them.

2038. ((Being afterwards left to his own cogitations, he began to reflect how he could be sufficiently grateful for such favours, from which the conclusion was easily drawn that that soul had been led by the Lord, and that almost immediately after death he would come among the celestials.—1748, May 22.))

2039. From the Lord's Prayer which he prayed with me, I perceived that hitherto he had not advanced beyond the literal sense, thus that he prayed in simplicity and faith, and that still his interiors might be immediately opened in the other life.—1748, May 22.

THAT CRITICS KNOW NOTHING IN COMPARISON WITH OTHERS WHO
ARE NOT CRITICS.

2040. It has often been shown me that critics, or those most skilled in languages, as the Hebrew, for instance, yea, even those who have constructed lexicons, and been translators of Moses and the prophets, were much less intelligent than those who were not critics; for the weighing of words has the effect of distracting the mind by the various senses assigned, causing it to adhere in bare words; and when such critics have seized upon any particular signification of a word, they hold on to it,

wholly regardless of the genuine sense, which they impel hither and thither, and urge with violence, in order to make it coincide [with their views]; which, when once the signification of a word is assumed, they are enabled to do in a thousand ways. All this was shown me by a living experience.—1748, May 22.

2041. It hence results that not only are they less intelligent in regard to spiritual things from their inhering in material ideas or words, but some may even be led astray in dealing with the Word of the Lord, which from the bare words alone they gather some other than the true sense, and defend and distort it from the love of self; for when the signification of a word is assumed, they then torture the sense into accordance with it, which can be done [as before remarked] in a thousand ways. Hence the spiritual ideas that are falsified by being mixed with material ones, and which in the other life occasion them impediment and detriment, inasmuch as falsities inhere in material ideas, are to be dispersed.—1748, May 22.

CONCERNING SOULS [PRINCIPLED] IN FAITH, THAT IN THE OTHER
LIFE THEY CAN BE AT ONCE PRESENT WITH THE CELESTIALS.

2042. The reader may refer to what was said concerning the recent soul above mentioned. He was now among celestial spirits, and could, without delay, make one in the general stream of their discourse, nor was there perceived aught to hinder his advance from anything false inhering in his ideas, nor anything repugnant from the love of self; for there are falsities and selfish and worldly loves which hinder the introduction of souls into celestial associations, as into these no one can be admitted except as he is in certain states, that is, before falsities and cupidities are vastated, and, as it were, worn away; these may be compared to sharp angles which prevent the easy volubility of the gyre in the unanimous discourse of numbers.—1748, May 22.

WHAT IS SIGNIFIED BY BEING NOTHING.

2043. Spirits who did not understand what is implied in its being said that we are to undergo a process of annihilation, or becoming nothing, inasmuch as they supposed that by losing those things which were most peculiarly their own, they would be left so entirely destitute that neither man nor spirit would be intelligently master of himself, but be like a machine, devoid of all sense and reflection—such spirits often said to me that I should be nothing, should become nothing, but in a jesting way,

as they did not understand what was implied in being nothing. But it was given me to reply to them that this was what I desired, to wit, to be nothing, yea, absolutely nothing, for then I should first begin to be something.

2044. They were afterwards instructed that by nothing [in this case] was meant that a man should lose all that was his own, that is, his cupidities, and so his iniquities, and thus that he should come to exist as another person, and that they could never be anything until they had lost that which was theirs, and that in proportion as they experienced that loss, or was reduced to nothing, they would begin to be something; and that then they would have whatever they desired or thought, like the soul above mentioned, for it is given to him by the Lord to desire such things as are suitable, and those also he obtains in abundance, enjoying them with delight, and without cessation, so long and so far as he is nothing to himself. On this ground he has indefinite favours granted him, which he enjoys with inmost joy and delight, and with a perception vastly fuller than that of which other men are conscious in the possession of their delights, to say nothing of the boundless variety which attends them. The sensation and perception, which they thought would be extinguished, are infinitely heightened when self-love ceases to be the ruling principle of their delights. Thus instructed, the spirits began to reflect and to desire; and although they were not good, yet they were in a certain species of sleep [in which their evils were in abeyance].—1748, May 22.

2045. But when they came into a state of wakefulness, they began to return again to their nature, which was given to the contrivance of subtle deceits, wherefore it was said to me that they could be of such a quality in a state of sleep, but not so well in a state of waking, in which the perceptions and sensations are also awake, and of greater vividness, for they are observant of everything, and are vivid according to the common state of wakefulness and light.—1748, May 22.

2046. It is remarkable that it can be manifestly known what state they are in from the hearing of their voice when they speak, as, for instance, whether they are more or less in a state of sleep; so, also, whether they are deceitful, (((which is manifested in the speech itself, although otherwise no deceits are perceived; and this according to the diversities of the ill intent, so that all the affections may, through the loving-kindness of the Lord, be known by the angels from the speech alone, and apart from any special explanation. The speech of the deceitful is tacit, there being in every tone an image of deceit, which is recognised by those to whom the Lord gives to perceive it;))) and in other things.—1748, May 22.

2047. (((It may also be known if one spirit who is deceitful prompts another to speak, and whether the deceit belongs properly to him that speaks, or to the other, as nothing is more common among spirits than for one class to speak through another, the latter being made the subject-speakers of the former. These things, and what I have previously said respecting speech, it was given me to-day to know by lively experience. I had indeed the opportunity of knowing the same things before, but am not aware that I bestowed upon it the same degree of reflection.—1748, May 22.

2048. In their minutest actions their genius discloses itself, for their most singular things are effigies of themselves.—1748, May 22.

CONCERNING A SPIRIT WHO WAS DISQUIETED FROM ARDENTLY
DESIRING HEAVEN.

2049. A spirit like-minded to the one before spoken of, and capable of quite a subtle perception, addressed me on the right side, under the arm, saying that there was nothing he so much longed for as heaven; that he had often desired [the enjoyment of] heaven, but that they were unwilling to admit him; and begging that if I knew by what means he could gain entrance thither, I would inform him. It was given me to say in reply that he could not come into heaven till he had laid aside the cupidity of entering it; for such an engrossing desire, even if he was in the height of felicity, would hinder his perceiving it; and thus he could not enter heaven till he had got rid of that cupidity; and all the more because he did not know what heaven really was, as to which being interrogated, he said that it was a joy and felicity greater than could be expressed; he resembling in this respect the mass of men who have no other than a most general idea of heaven, as being a state of joy; but in what it consists, and what is its nature, they are utterly ignorant.—1748, May 22.

2050. As long as such a cupidity inheres [in man they] can never come into heaven, for if they were even in celestial joy, they would not have a sense and perception of it, by reason of that cupidity; and therefore they would never be content.—1748, May 22.

THAT SPIRITS CAN ALSO PRODUCE ODOURS.

2051. (((It has sometimes happened that spirits have pro-

duced odours, just as if the objects of the odours had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discoursing of flowers and lilies, they produced a very perceptible odour of flowers and lilies, as to which, however, it is only necessary to notice the fact.—1748, May 22.

THAT THOSE WHO ARE IN SOCIETY MUTUALLY KNOW OR RECOGNISE
EACH OTHER.

2052. There was a certain society of spirits of whom I inquired whether they knew that they were many, for one only spoke, as is usual, and he replied that every one recognised with great accuracy every other one, whether it were from the speech, or from some other observable peculiarity.—1748, May 22.

CONCERNING A CERTAIN ONE WHO WAS RAPT AND BORNE AWAY TO
HEAVEN.

2053. (((There was a certain spirit with me, and that not long after his departure from the body, as might be concluded from the fact that he did not know that he was in the other life; for no one can know that without being gifted with reflection, as any one may be satisfied from various considerations. This person seemed to me to have been devoted, during his life in the body, to studies; but farther than this I could not speak particularly of him, notwithstanding I conversed with him for some time; but he was suddenly caught up on high above me, which led me to suppose that he was one of that class who in their lifetime had cherished lofty aspirations; and then when he came to speak with spirits as a spirit, being in this aspiring state of mind, he was suddenly caught away, so that he could speak with them no more: whereupon they wondered whither he would go, for he went into a society of celestial spirits, and consequently out of the sight of mundane spirits. I felt therefore authorized to conjecture that he was thus rapt on high, for the reason that in his lifetime he had supposed that heaven itself was supremely elevated, and not among the lowly or near the earth, and that being led by this opinion, he appeared to be borne upwards, for every one's opinion follows and controls him. From the society of the celestials he spake with me, and said that he saw things high and sublime, and so magnificent as to surpass the utmost power of the human mind to conceive.—1748, May 23.

2054. When he was there, I read in Deut. i. respecting the Jewish people, how they sent messengers to explore the land and what was in it, all which were turned by the celestials into a spiritual sense, so that they perceived nothing from the literal sense, but only from the spiritual. The spirit in question then said to me that he knew nothing of what I was reading, but that he heard wonderful things; for there was an interior sense, namely, that by the mountains of the Amorites was signified the world of evil spirits, through whom the way led to heaven, and by the river of Eshkol, where there were fruits and clusters of grapes, [was signified] the interior heaven. This, he said, was the true sense of the words in that passage, and not the literal sense, of which he could perceive nothing. From this we may judge how the sense of the Lord's Word is elevated towards the interiors of the heavens, so that nothing of the literal sense remains; which he acknowledged, saying to me, with a clear voice, that the things which he saw were truly magnificent.—1748, May 23.

2055. It may hence appear by a living experience what life and glory pertains to the Lord's Word, viewed solely in the internal sense. Some spirits in the world of spirits, when they perceived that such was the glory of the interior sense of the Lord's Word, began to repent that they had been unwilling to believe in the existence of such a sense, although they had scarcely been able to do it, saying that in the state in which they now were they were ready to believe; apart from that state they could neither understand nor perceive any of the things which this spirit saw and heard, for he saw and heard, and perceived. Some who were unwilling to believe, supposed or said that they were phantasies; but when it was solemnly affirmed that he saw, heard, and perceived, what more could be said? Those also who were elevated to that heaven, at length confessed that they were anything but phantasies, for they perceived them as realities, and with a perception vastly more exquisite than that of the body.)))))

2056. It may hence be known that the sense of the letter is far more penetrative when the mind does not inhere in that sense, as the Lord then flows in with an interior sense, which illuminates and makes perspicuous the literal sense as to what it signifies; which is not the case while the mind, as with critics, inheres in letters and words.—1748, May 23.

2057. (In fact, from the interior heaven they not only saw my thoughts, but also the things which I was about to think and to do, together with their causes as far as it was given of the Lord, so that not even a winking of the eye, or a step of the foot occurs, except it be previded and provided of the Lord.)

2058. (((((There were still others who were also raised up into heaven, and especially one from among those whom I had known in their lifetime, who, from utter amazement, was unable to describe its glory, saying with emotions of pity that it was strange that men had not the least particle of knowledge of these wonderful things. It was given them to look into my thoughts and affections; and they said, and I also perceived that they took cognizance of many more things in thoughts than any one could imagine, as also of causes, which man would attempt in vain to grasp, and to which he does not attend, together with the sources from which this and that proceeds, and other like things; as, moreover, in regard to my present writing, how the things written are suggested, whether by leave or by permission.

CONCERNING A CERTAIN ONE WHO WAS RAPT AND BORNE AWAY TO HEAVEN.

2059. They perceived also how the ideas of a man, that are mixed up with those that are contrary and foreign, are to be entirely separated and distinguished, for they recur in all their train of thought. And since there are so many spirits, some excite one mixed idea, and some another, whence confusion arises, which, however, is not so hurtful in corporeal and natural things as in spiritual, where spiritual ideas are mixed up and infected with foul, terrestrial, corporeal, and natural ones, as this hinders the soul from being transferred into celestial societies; for the societies at once perceive those things which they abominate, and they are filled with abhorrence, inasmuch as there is a communion of ideas among many, and whatever there is of a mixed nature in any one idea, though it may be thought to be concealed, yet it is manifestly perceived, wherefore it cannot be otherwise than that it should be removed from that society, and the pollution occasioned by it be removed; for a most exquisite perception is given to the celestials of all composites, which if they are not perceived in one state they are in another, and the more manifestly, the nearer to the state which is contrary to defiled ideas. In this way a soul may be admitted into heaven, but only in certain states and among certain societies, with numerous precautions effected by the ordering of spirits (1748, May 23); which they who were raised into heaven acknowledged, and in a voice that indicated a full persuasion.))))) * *

2061. * * (((((Certain spirits who had been raised up to the interior heaven while I was reading Deut. iii. from beginning to end, and while they understood the contents in a spiritual

sense, said at the close of my reading that there was not even a tittle (*apex*) of it which did not contain a coherent, spiritual sense, so that each single thing, even the most minute, was inspired, and that the several words and names of persons signified things, altogether according to the series of the Word, which was confirmed by the spirits, and that so strongly that they said they were willing to testify it upon oath, but this was not permitted.—1748, May 23.)))))

WHY A MAN OR A SPIRIT OUGHT TO KNOW NOTHING FROM HIMSELF;
AND THAT WHEN THAT IS THE CASE, HE THEN FIRST BEGINS TO
POSSESS WISDOM.

¹ 2060. It was said to spirits that he who knows little, and, as it were, nothing from himself, begins then to be wise, which is equivalent to the saying that he who is nothing is something, or as far as he is nothing he is more than nothing, because then first the Lord is with him, and then first he becomes wise, for this wisdom is not his own, but the Lord's; and so also in other things. The spirits wondered why I said these things to them, and they are now pondering the matter in silence, when yet it is the truth, and it amounts to the same as the saying, that the less any one has from his own proprium, the more he has from the Lord.—1748, May 23.

THAT EACH AND ALL THINGS ARE REGULATED BY THE LORD, SO THAT
THERE MAY BE PRESENT IN EVERY IDEA AND AFFECTION INDEFINITE THINGS.

2062. (This morning it was shown me manifestly that in every man's idea and slightest affection (*affectiunculæ*) there are present indefinite things, yea, if it were lawful to speak things above human belief that a similar state occurs in the universal world of spirits. I was in a certain affection, and hence in its idea, for some time almost continuously. Afterwards it was shown me how many societies of spirits concurred in the idea of that affection, which some would regard as a simple, yea, very simple idea, for societies of spirits who proximately concurred, manifested themselves by living speech, saying that they were the ones who willed and urged this, and also from what cause and what end they so acted. Thus did one society after another; and yet from the ideas of so many

¹ It will be observed that Nos. 2060 and 2061 are transposed, which seemed to be demanded by the asterisks affixed by Swedenborg himself.

societies springing from their cupidities, desires, and ends, one common thought or idea existed with me. How many there were in each society I could not discover; but four or five societies, if not more, manifested themselves by open speech, and openly acknowledged that they were in the cause (of that idea), and on account of what end (it occurred).

2063. From this and many other facts it is manifest that in a single idea innumerable others concur, at which, indeed, those who could not receive it were indignant, and thus admitted, as might thence be inferred, that they cogitate nothing, but that it was others who concurred in their thoughts.

2064. Hence it is also manifest that in one idea are innumerable varieties, and in truth such as are opposites, and that innumerable varieties of spirits are exhibited; that without such variety no one could subsist, and that these varieties are directed, tempered, and inflected by the Lord alone, on account of the end present to the Lord.)

2065. Wherefore unless the Lord ruled the universal heaven and universal world, and produced those innumerable varieties, from which as mediates arise ends, and from ends the first and last end, and then from divine power disposed of them in each and all things, no one could by any means subsist.

2066. Yea, hence it also follows that when the Lord disposes, the more men spirits and angels there are who accord with His will and good pleasure, so much the better as to mediates; for without mediates He can also operate each and all things, but because He pities the human race He produces it as a medium, and disposes so that all may be in Himself, and every one out of pity may enjoy heavenly gifts.—1748, May 24.

WHAT DAMAGE IDEAS CAUSE WHEN PROFANE THINGS ARE MINGLED WITH THEM.

2067. Since, therefore, there concur in every idea of man and spirit the ideas of so many societies of the world of spirits and heaven, it follows, if anything filthy or profane inheres in ideas, that clean things must be polluted by unclean, or sacred by profane things, because simultaneously present; they cannot but defile the purer societies, and occasion them disgust and nausea; wherefore they cannot be in the societies of good spirits, still less of the celestials, before the Lord has separated these things, as when they are in societies He separates them.

2068. A slight experience only has also confirmed it. A vessel nothing but earthenware was praised by a certain one,

and he caused that this vessel previously (considered ?) in my idea good, from persuasion (induced ?) should appear as a fair and desirable thing in the ideas of spirits ; and if from any cause I had contracted aught of defilement from it, the contrary would occur.—1748, May 24.

2069. It was also granted to fix the sight upon certain objects, and so observe how many varieties of ideas there may be: which were obscurely perceived to be innumerable, and that no one has a precisely similar idea of an object, some being in one variety of the object, others in another.

2070. As there are active powers, so also there are similar efforts (*conatus*), for efforts (*conatus*) result from living powers, and efforts (*conatus*) produce upon objects active powers, as may be manifest from experience and the rules of human wisdom.—1748, May 24.

2071. It was shown me by living experiences that the Lord, who alone is Power or Life, maintains such an equilibrium between the efforts (*conatus*) of all angels and spirits, in common and in the minutest particulars, that not the slightest aberration may occur. The slightest error would produce the greatest confusion in the sequel, as was shown by living experiences.—1748, May 24.

THAT IDEAS, WHATEVER THEIR QUALITY OR CONTENTS, ARE
COMMUNICATED BY SPIRITS AND ANGELS.

2072. From this single example it may also appear how it is with ideas in which are false or profane things. There was a certain tract of garden, for which spirits inspired me with a certain horror, by reason that they were not willing it should appear to the mind, and indeed they then presented before me dire things, though the tract was a beautiful one, planted with trees. This idea remained ; and when I represented in spiritual idea that garden tract two years afterward, then did the spirits who are now about me begin to be filled with horror, and, as it were, to suffer dire things, because those dire phantasies which were formerly stirred up were again excited, and they became so filled with horror as scarcely to endure it. Wherefore I represented to them how the thing was, and that it was only the illusions of evil spirits who induced these dire things. Being thus instructed, they began to feel otherwise, and that horror departed.

2073. Hence it is manifest of what quality are the ideas of such as have mingled the false with the true, and the profane with the sacred ; for whatsoever is in the idea is immediately

evoked, as, for instance, the profane in what is sacred ; at which good spirits and angels are horror-struck, as also the false in what is true : for the chief part of such things as are in ideas are evoked, and evil spirits do defile them still more, so that they appear so utterly abominable, that they fly the view of such an idea : for to good spirits and angels is granted the faculty of viewing single ideas as to their quality, and hence it is given them to know of what quality is man or the soul.—1748, May 25.

2074. Spirits who conceived a horror from the first representative idea of the garden tract could scarcely throw off that horror till they were told that should there have been any other such thing there presented as being a certain unclean thing, still that no one could contract aught unclean when possessed by another. As, for instance, the temple at Jerusalem was sanctified so long as true worshippers came to it, though it was profaned by idols.—1748, May 25.

CONCERNING THE MORE SUBTLE SPIRITS.

2075. There was a spirit who acted in a more subtle manner than others, by entering good affections, appropriating them to himself, and thus deceiving, which was natural to him and to those who were with him in company ; but never could his subtlety avail aught. It was immediately discovered and perceived by good spirits, much more by angels. He is now undergoing examination.

2076. Meanwhile he was supposing that as regards all wicked spirits, they by themselves could effect any and everything, which he also admitted that he had supposed ; and when it was pointed out to him that he is one among myriads of myriads who are ruled by the Lord, and that therefore he could never effect anything, he began to think so and to repent.

2077. Then also there was discourse concerning reflection as that such spirits are not in a state of reflection, because then they are led by their own nature, and that should reflection be granted to them, that then unless the Lord permitted there would be no reformation, because they would then wish to act from their own strength, which would be to make themselves worse, and to force themselves not to appear so, which is not allowed. Other disadvantages also would ensue.

2078. After the examination of that spirit, it was said that he could not be inclined to aught that was good, therefore that it was his innate nature so to act ; which must first be extirpated. To extirpate this would require much time, for it is a

subtle poison, which to him seems the sweetest thing; wherefore he cannot desist, as is manifest from his treacherously acting in, as it were, appropriating to himself the delight of another.—1748, May 25.

2079. It is a wonderful thing in such that immediately they seize and perceive what delights another, for they penetrate these things quickly. With others it is not so. It is said it is about two years since he departed from the life of the body.

2079½. That more subtle spirit was a species of those who in the life of the body are deceptive, and devise evil concerning all that they see belonging to others. They cannot think aught but ill, and hardly ever what is good (concerning others), and this from a certain innate malice, especially from hatred, and that they insinuate themselves into the pleasures or delights of others arises from this cause, that in the life of the body they insinuate themselves and agree with and flatter all by the countenance, gesture, and words, but inwardly cherish specially such as thoughts arising from hatred. Hence that spirit insinuated himself into all agreeable things, but did so on account of a nature ruled by hatred, which was inwardly cherished. This in the other life is not hidden, but becomes active and bursts forth. Such spirits endeavour to destroy each and all of the pleasant things of another, and to make out of their pleasant things unpleasant things, so that those with whom are such may be deprived of their delight; for the external countenance after death is removed, and the thought is present which is perceived otherwise, than is the case in the life of the body.

2080. There are other species of this kind of hatred, for there are companies of them; but, on the other hand, are other sorts, which it was not granted me to observe. They were filled with hatred that any should enjoy pleasantness which some attack more openly, others more secretly, some by insinuation into the pleasant things, others by the destruction of that which they hate.

2081. This spirit supposed himself adequate to all things; for they greatly confide in themselves, and think themselves alone to be wise, inasmuch as they despise others, as is apparent from their thinking ill of all others, thus preferring themselves to all others; but this inwardly or in thought, therefore they are, as it were, pests in the societies of good spirits, and can hardly be tolerated in the societies of the angels, in which every one must from the heart or affection favour the enjoyment of another, and increase it manifold, and deem himself less than others, thus prefer himself less than others; consequently must not hate any one.

2082. Secret and inward hatred, or hatred in the thoughts, is

much more pernicious than the hatred which comes out, or bursts forth in hatred (odium) or anger. This latter can more readily be removed ; for secret or internal hatred, or that of the thoughts, is also attended with this, that in thought it penetrates such pleasant thoughts of spirits as are interior, snatching them to itself, and immediately, and indeed in a moment, destroying them.—1748, May 27.

CONCERNING A MORE RECONDITE REPRESENTATION OF SPIRITS.

2083. There were displayed species of representation, such as cannot be described in words nor received by human idea ; for things are joined to such ideas as are not expressible nor intelligible to man when awake, but only when he is in a state of sleep or ecstasy, in which state they are perceived by man fully as well as when awake ; but when he comes into a state of wakefulness, he does not at all know how to express these things, namely, the ideas to which are connected things which are more easily of comprehension. Such ideas were also shown me now, in a state verging more towards sleep than wakefulness. The (representations) related to dancing at marriage festivities, how far allowable or not, and the like, but I could not understand the things. They were in a series and connection (*nexus*) : that there was in them something of a celestial arcanum, I do not doubt, for they are representations of spirits whilst in such a state, and are derived from differences of angels.—1748, May 27.

THAT THERE IS OBSERVABLE A SORT OF REPUGNANCE AMONGST THOSE WHO LIVE ON FOOD FOR WHICH THEY HAVE NOT A TASTE.

2084. It is known that infants love milk, and that adults are unaccustomed thereto, so that some will not indeed admit but that it does them harm ; wherefore also it is a rule of the physicians that milk is injurious in case of sickness. The reason why it is hurtful, although it is the simplest diet, and above all things free from harm, is that men accustom themselves to drinks for which they have not a taste, especially to malt liquors, hence their stomach and bowels grow accustomed thereto as well as the blood, which therefore cannot bear a milk diet. When such persons are first associated in the other life there is a sort of repugnance ; for I perceived manifestly the odour of ale from certain (of them) when I drank milk.—1748, May 26.

THAT IN EVERY IDEA ARE INFINITE THINGS.

2085. This is sufficiently manifest from spirits, of whom every one has his own idea when anything is said. The idea in itself is a certain general (*commune*) something, yea, a most general vessel, of indefinite ideas. Wherefore there can never be given as regards one and the same thing a similar idea, however simple the idea appears. Thus the idea of the human form, mind (*univus*), and mind (*meus*) appears indeed simple, but there can be therein as many things as can be conceived, because it is in an infinite field. This can be manifested by many facts.

2086. Hence it appears that there are indefinite varieties of souls and their ideas, so that there never can be displayed one that is similar to another, however very simple the idea appears: hence their varieties are arranged by the Lord in fitting forms that there may be no conflict, but that they may harmonize in one consentaneous body.—1748, May 26.

CONCERNING THE SPHERE OF SPIRITS ROUND ABOUT MAN.

2087. It was manifestly represented according to a spiritual idea, not only that there is, as it were, a sphere of spirits round about man, and that man is one of those who are in the sphere, but it appeared to me as if man was, as it were, a certain solid point, around whom was that sphere; for while man is in the body, then are his terrestrial parts represented by such a solid point, like as terraqueous globes are surrounded by their atmospheric spheres; but when his corporeal parts are laid aside, he becomes as one of the spirits, and is in that sphere like as a spirit. That such a sphere of spirits is diffused about, of greater or lesser extent; a sphere of powers acting through spirits, or one of efforts (*conatus*), was also manifestly shown to the spirits around me, who acknowledged and perceived such an arrangement, and said that they plainly perceive it.

2088. Nevertheless there were some spirits who denied it, but it was perceived by others that they said so out of malice, because they were unwilling to acknowledge and see it, and that thus they spoke contrary to the truth of the matter, which they also admitted, saying that they desired to exercise unbounded licence of speech and denial. This they *derived* from the life of the body.

2089. But it was then represented that in the sphere surrounding the world, that is, in the atmospheric sphere, it so

happens that such things as do not harmonize are dispelled, and thus the sphere by its own power reduces everything to equilibrium: which is sufficiently evident from turbulent atmospheres and waters, that they are by degrees brought to serenity, and that this derives its cause from the spiritual spheres, as do each and all natural and mundane things. That this might be shown, all those spirits who *did not harmonize*, and contradicted the truth from innate licence, were expelled or ejected, so that that sphere was, by their removal, made serene or purged, which they complained of, saying that they were expelled. It was said to them how matters were circumstanced, and that those who were not accordant in societies were expelled, and this with indefinite variety, according to the state that exists in the spheres.—1748, May 26.

WHAT IMPRESSION IS MADE UPON SPIRITS AND ANGELS BY HARMONIOUS SINGING AND MUSIC.

2090. It happened twice or thrice that there was heard harmonious singing, like as previously had been heard instrumenta music, and with that singing were the spirits so delighted, that they became as it were spell-bound, the sweetness thereof penetrated their interiors. The same was the case with angels. could perceive their enjoyment by a certain sense.—1748, May 26.

HOW SPIRITS AND ANGELS ARE IN VARIOUS SOCIETIES.

2091. Spirits and angels change societies according to all the Lord's good pleasure, therefore from one society to another, so into thousands and myriads; all which are suitable in this or that respect, and according to their desires; and what is worthy of admiration is, that according to their affections, therefore the variations of their desires. Societies are formed thus, continually to their delight and joy; and that they then perceive themselves to be in another delightful state, for their delights and joys are according to their societies.

2092. In those societies it happens that because they are unanimous, and when unanimous their felicities are increased and diminished, which are circumstanced wholly according to societies, and the affections of these, springing from other societies.

2093. The changes of societies are the changes of the state of them, and spirits and angels are circumstanced in societies according to state of affections, therefore according to mutual

love and varieties of love, which are indefinite and disposed by the Lord alone.

2094. I have compared changes of societies of societies with changes of the faces of them, for I have seen when angels render themselves visible, fully as in open day, and indeed more clearly, that they can change faces, one after another, and indeed according to every variety of affection; so that all the varieties of an affection appear in order, there remaining only the affection that is, as it were, proper or fitting, which still is distinguishable among so many varieties and changes.

2095. Yea, it was also granted me to see the changes of faces, therefore of affections from infancy to old age; and these changes were there effected among the spirits so that I perceived how the affections of infancy remain, or how they pass into others.

2096. Thus can an angel converse with all throughout the whole of heaven, with indefinite joys and varieties of joys, which can never be lessened to eternity, but that new varieties will occur, because they are indefinite.

CONCERNING THOSE WHO FROM CHRISTIANS HAVE BECOME JEWS.

2097. Such as are born and educated Christians, and betake themselves to Judaism, either openly or secretly with themselves, in another life becomes, as it were, insane. Amongst spirits cannot be displayed such insane persons as exist during the life of the body; but the insanity of those who are among the spirits consists in this, that they are insane with such fancies (phantasies) as occur with such as are regarded sane in the body. But those who betake themselves to Judaism are like insane persons when they come among other spirits; they are thrown into a similar state, and this no matter whom the spirit that they strike against, seize and project (*offendunt, arripiunt, et projiciunt*); thus are they wholly like such as are captivated in mind. To-day I saw a certain one, from the anterior part a little above in front, nevertheless at a distance, who so conducted himself; nevertheless such are immediately expelled from the societies and drowned (*demerguntur*). He seemed to himself to seize hold as it were of another spirit, and to turn him about. Whither the drowned one went I do not as yet know.—1748, May 27.

THAT THE LORD SAVES MAN FROM MERCY SOLELY.

2098. It is plain from many things, that the Lord saves man

from mercy solely ; and that He does not demand any praise and rendering of thanks for His Divine benefits is evident from the state of souls, spirits, and angels, to whom is granted to think, say, and do nothing unless the Lord permits or gives leave—of themselves they can do nothing, and because those things which proceed from themselves, or from what belongs to their nature, are evil ; for which no praise or thanksgiving should be made. If a spirit purposes to give thanks, he can by no means do so unless from manifest permission and leave ; thus are those things of the Lord. But this was made more manifest to me in spiritual idea, that the Lord never demands aught for His Divine benefits from souls, spirits, and angels.—1748, May 27.

THAT MAN AND SPIRIT MUST NECESSARILY THINK AND SPEAK SUCH THINGS AS THE LORD PERMITS AND ALLOWS.

2099. From manifold and daily experience now for three years it is given me to know that man and spirit is compelled to think and speak that which the Lord permits or allows ; for whether I willed or not, I must needs think and speak. It is similar with spirits who are compelled to speak contrary to what they think, nor can they possibly desist, for they are united into a society with others, and thus carried away by a stream, as it were, of thinking and speaking : concerning which thing the spirits complained, to wit, those who supposed that of themselves they think and speak all things, and that this is not the case was shown to them, as also to me, by living experience. Moreover, when it is not made manifest, or when it is not given to reflect upon it, every one thinks, man, soul, and spirit, that they speak of themselves ; wherefore they are taught by such experience that they may know that they are nothing, because they cannot think nor speak of themselves, although they think so. Evil spirits, notwithstanding they are instructed by such experience, their own and others, as also that it is permitted them to compel other spirits to speak with themselves, still are not willing to believe that it is so, because it is repugnant to their self-love ; for they desire to be competent to perform, and effect each and everything from themselves.—1748, May 27.

2100. Those to whom perception is granted by the Lord can know and be acquainted with such as within a society and such as without a society inflow into thoughts and speech, and indeed in an exquisite manner according to the Lord's good pleasure. Whenever many concur in any speech they know each other distinctly ; but those to whom it is not granted so to concur are not distinguished by each other, but each supposes that he alone

speaks ; and when it is declared to him that he did not solely speak, but did so in society with many, and that he was a subject of their speaking, as if their instrument, he is indignant, and to convince him the nearest spirits who concurred and spake through him have manifested themselves ; then next when these same who manifested themselves supposed that they spoke of themselves, others must needs manifest themselves, such as were at first more remote, and acknowledged that they spoke through them. Thus there is a certain series, and, as it were, chain like as there is in the body of many powers and active causes, concurring to a word, and to an action of the muscles. Similarly is every man circumstanced ; but I know that hardly any one believes it, when yet it is a truth, confirmed to me by manifold and daily experience.

2101. What therefore could exist out of so many concurring causes of human thoughts and actions but a mere confusion and nothing at all, did not the Lord rule each and everything : like as the instrumental causes are ruled in one body.—1748, May 27.

CONCERNING PEACE.

2102. I was in a sort of peace, therefore was removed from the cupidities which spirits would insinuate, which they observing wondered at, and said how could I thus possibly possess life, because there were with me no cupidities. They supposed that no life is granted but one of cupidities, because such (a life) proceeds from them, for they know of no other life than that which they suppose to be theirs, therefore one of cupidities ; but it was granted to reply to them that then I may enjoy a much superior life, for I am (*sunt* for *sum* I think) in the life of the Lord, who is Peace Itself, therefore a heavenly life or one of celestial affections of which they are ignorant. Moreover, they supposed that such a life must be without, not within one ; but the thought was given that they suppose the life of cupidities which they think their own to be within them, wherefore also sins are imputed to such a one (*ei*), although these are not their own, consequently there could be no imputation if they were in faith toward the Lord ; as respects the life of the Lord, that is still more appropriated by man, because more interiorly and inwardly and in the inmost place, wherefore do they also possess the perception of much more exquisite joys.—1748, May 28.

THAT SOCIETIES ARE ESPECIALLY CONSTITUTED OF SUCH AS ARE OF ONE GENUS, TOGETHER WITH THEIR SPECIES.

2103. That societies spiritual and angelic are constituted of such as are of one genus with their species is evident from the affection of similarities: for likes are associated in the world, as it were, spontaneously; in the world of spirits and in heaven it occurs by the Lord's ordering, and because societies are not conjoined from necessity, and the want of similars, as is the case in the earth, therefore are associated by the Lord such as are alike as to affections and intellectual persuasions.

2104. That societies are such is also evident from experience sometimes granted me, when faces were represented, which were changed in a moment of time into many other faces in succession, in which a similar genus of affection shone forth, but was varied continually according to species; which was nothing else than the acting of one society, and of one in succession after another in the society.

2105. That societies are changed according to the states of mind (*animi*) and mind (*mentis*) was also manifested, and indeed sometimes in a very small space of time.—1748, May 28.

THAT SPIRITS WERE ABLE TO RECOGNISE THEMSELVES FROM MY FACE AS SEEN IN A MIRROR.

2106. Many times it happened when I beheld my face in a mirror, being led to do so because of the thoughts of the spirits who were with me, who at the same time saw through my eyes, but who did not observe but that they were in the body or in the world, they supposed that they had faces like what they had in the life of the body; hence also the countenance (*vultus faciei*) was changed in some degree, as far as possible, into their countenance—they recognised themselves, one after another—many were indignant, others thus recognised that they were in another life. Then they perceived in the mirrors what sort of minds (*animus*) they had with themselves, as regards which they *recognised* as often as I spoke with them.—1748, May 28.

WHAT REFLECTION IS.

2107. Spirits and angels have no reflection except what the Lord gives them, although they think they reflect more than men. Reflection is a sight proceeding from things past; hence it is self-knowledge.

CONCERNING A HARMONIOUS SINGING.

2108. Again have I heard a harmonious singing, and the harmony thereof was brought forth from unharmonious things by the Lord to the delights of spirits and angels, who were so spell-bound (*obstupescabant*) from the delights alone, that they said they did not know but they were translated into the inmost heaven, even spirits who were not good, so that they must be carried out of themselves with the sweetness. It still continues, and such is the quiet, that I have not often perceived such a stillness, because they were in a delightful stupor.—1748, May 28.

2109. Whilst they were in that state, to wit, in a delightful stupor, they were translated to heaven among the celestials; for in such a state, so long as it lasts, they are, as it were, laid asleep as to externals, corporeals, and phantasies, which are then quiescent, and they imagine that they are in heaven, as also they had said, and they are still there. But when that state ceases, they then return to their first state, which happens by degrees and slowly, that they may not hurt the celestials, and may not themselves be injured. I heard a certain one saying that he perceived what he could not express; doubtless it was the state, restless, uneasy, and the like, of such as were returning to their phantasies and cupidities. (((((((Meanwhile one of them spoke with me, whilst still there, to the effect that now he for the first time felt how much joy there is in heaven, and that it is a great fallacy for them to entertain another idea about the celestials, to wit, that they had no sensation or perception, as they often before had supposed and said, when yet they feel their inmost perception of joy in a more indefinite manner, than pleasures in the life of the body, which, as he says, he now despises, and perceives how vile and filthy was that with which they were delighted. He says, what more can)))))) a spirit have than the ample perception of joys which first affects them in heaven; because these affect the interiors, and are, as it were, proper to them, because perceived by an interior sense.

2111. Meanwhile I wrote concerning the neighbour, as that when they did not hold the neighbour in hatred, then were they in a state almost celestial, and they confessed that to them that was now an abominable and horrid thing, since it destroys all their felicity, and that they perceived that they should hold their ownelves in hatred whilst they were therein (*in iis*). There is still a deep silence, which is a rare thing; it has now lasted more than an hour. Such is their lethargy, as it were, that they feel (perceive) nothing, to such a state are they brought.

Indeed, not the least thing is heard by them, although they are present.

2112. In the life of the body also the evil may in a certain state be, as it were, carried out of themselves, when they hear instrumental music, and can perceive, as it were, a celestial sweetness.—1748, May 28.

WHAT IS PROPERLY SIGNIFIED BY THE PREPUCE.

2113. The prepuce properly signifies envy at the happiness of others; wherefore the prepuce, on account of its representing envy at the happiness of others, was to be cut off. This was shown me to-day, for I perceived that good spirits and angels were brought into interior joy, or into a felicity superior to what they had possessed; and meanwhile there were spirits who were indignant and filled with envy, as is usual with them, because others were brought into a state of happiness. The state of both, to wit, the felicity of the happy, as well as the envy mingled with indignation of the spirits, it was granted me to perceive plainly enough and whence it came, and it was represented for me, when those who were indignant and filled with envy were also brought into a superior felicity, that the prepuce as it were was carried away, and it was told me by a certain angel that thence may be known what is signified and represented by the prepuce and circumcision.—1748, May 29.

2114. Therefore does the prepuce represent what opposes the things of love, consequently the happy states which come from love alone: for in a state of integrity nakedness sprung from innocence; thus was innocence, but in the perverted state nakedness could not even be named, for scandals immediately arose, because loves are filthy.

THAT IT CAN NEVER BE DISPROVED (*negari*) THAT THE HARMONIES OF THE INTERIOR HEAVEN SPRING FROM SUCH AS MOVE INWARD, AND FROM THE LORD.

2115. By a spiritual idea of a subtler kind it was granted me to see that many things may be seen by the angels as it were simultaneously, and that they immediately know what is harmonious, or what is good or true, when yet they are indefinites in one idea, and yet these are distinct from each other, and form the harmony which they receive. It was granted me to see in some measure such things as were in simultaneous

harmony; hence I said did not these come from such as move inward, therefore from a more inward heaven, consequently from the Lord, because otherwise they could not be exhibited as distinct, and there could not be a harmony of so many indefinites, still less a selection from them. This view was confirmed by the voice of one in heaven, saying that he, by means of such a spiritual idea, now first recognises the same thing; while in the state of the life of the body such an idea cannot be given, and is not therefore acknowledged. He doubted whether any one would acknowledge it, when yet it is the simple truth.

2116. They also acknowledged with living voice that it was not possible but that what came from the Lord was the most perfect and best; for if there should be the least thing in principles which was not the perfectest and best, there would exist the greatest confusion and ruin thereof in derivatives, or in the ways leading downward or outward therefrom.

2117. Hence also they perceived in spiritual idea that nought of evil comes from the Lord, but that evil springs only from man or spirit, who solely is the cause of evil; which also they perceived plainly as a necessary consequence.—1748, May 29.

2118. At the same time could they also then see whatever was within or without, very manifestly whatever was in the human mind, its thoughts, or ideas common and singular, and many things which man never wishes to believe. I can scarce declare the rest, for they say that they see more than they dare acknowledge, because there were the basest things in me, which appear so manifestly that nothing can be more so.—1748, May 29.

THAT INFANTS CAN PLAY AND NEVER FEAR ANYTHING, ALTHOUGH WICKED SPIRITS ARE PRESENT AND ENDEAVOUR TO BRING EVIL UPON THEM.

2119. I have experienced to-day, and several times previously when it was granted to be in society with infants, who played innocently, for whatever they do innocence is therein, that then the wicked spirits around were enraged and smitten with anger, and calumniated them, speaking ill, therefore attempting to bring evil unto them; but infants do not fear anything at all when-ever wholly ignorant that such were present, and thus aspersed them, and if they had known would still be protected by their innocence; thus does it come to pass (*coincidit*) that lions and bears shall lie down with sheep, and the suckling play with the serpent in his den.—1748, May 29. [See Isaiah xi. 6-8.]

THAT SPIRITS ARE MORE UNLIKE EACH OTHER IN THE OTHER LIFE THAN THEY APPEARED TO BE DURING THE LIFE OF THE BODY.

2120. In another life, inasmuch as they are left to themselves, and not permitted, as in the life of the body, to show aught in the countenance at variance with what they have in the mind, for there assent with the externals is not allowed; since immediately anything of simulation is plainly distinguished, should there be the slightest disagreement of words and thoughts; therefore when in the other life they are obliged to act according to their disposition, it is then given to know from experience that they who in the life of the body maintained an affable countenance, so that scarcely aught that was imperious and morose appeared, were yet so morose that they could not live without chiding, and nothing suited their wishes. They were allowed to chide me, supposing that they could rule over me, as many thought—by which means I experienced that they were continually delighted with scolding (*dictariis*); and even those who had been men of consideration threw out scolding without concealment, hardly differing from such as in the life of the body were of the lower and lowest class of people (*plebs*) who have no shame. So that many, and perhaps a very great number of these who had been men of condition, differ but little from them. Therefore whatever they bear inwardly is made manifest; for when they are loosed from bonds, or fear on account of laws or their own loves, they are such (*: interessent :*).—1748, May 29.

CONCERNING THE EAST WIND.

2121. It happened that spirits who were around me, on account of some delay, associated themselves into hurtful societies, which could scarcely be ruled any longer according to order. This was also shown, when a certain society thus heterogeneously made up (*confarcta*) began to worry a certain one, and cast him hither and thither, and this wantonly, continually striving to work him harm, from which, as well as other of their plottings, which spirits and celestial angels could observe, it was manifest that the societies of such were conjoined together by them in order to work hurt to many; as is their custom when left at all to themselves.

2122. Then, when these societies were thus heterogeneously made up (*confarctæ*), a cohort, quite numerous of spirits, was heard, and this coming from the anterior region, a little to the right, about the right temple, the region between the right eye

and right ear, yet on high. It was a sort of a tumult that was heard fluctuating as it were, and of great sound. When these were heard, and drew near, then confusion sprung up among the spirits; some were dispersed here, some there, and because of the tumult there occurred uproar and dissolution of the societies of spirits heterogeneously made up. It seemed to them as if the Last Judgment was now at hand, and that all would therefore perish; some lamented, others were in distress. Nevertheless it was granted me not to be afraid: such also was my case, because previously this had happened once or twice around me, when also they had supposed the Last Judgment was about to come. I heard the sound of this great cohort of spirits, as alternating. A spirit tells me that to his ear it was like the sound of horses. But one heard it different from another, according to the state of fear. To me it sounded like a continual murmur with alternate undulation, distinct, and, indeed, of many together.

2123. Then was I instructed, when it continued, what was the purpose of that great cohort, to wit, to disperse the societies that had been miscellaneously constituted by themselves with malicious intent, composed of spirits, who in this way plotted evil against others, as by (from) experience was previously made manifest. At such time that cohort of spirits thinks of nothing else than separating one from another in the society, by smiting them with terror, that the whole society may be destroyed. Thus is one separated from another, and they think of nothing but flight, and some of their own destruction.

2124. Then did they also tell me that by such a dispersion, as by the wind in the atmosphere, everything was reduced to order; for, however dissolved, they are still reassembled by the Lord at His own good pleasure. This also it was given me to apprehend, by a spiritual idea, that when these things that maliciously conspire are dispersed, then are they reassembled by the Lord according to order.

2125. This is represented in the Word of the Lord by the east wind, concerning which I have here and there treated: as that it produced the locusts in Egypt, and dried up the Red Sea (*suph*), for thus was it granted the children of Israel to pass over on dry land, for unless the evil consociations of spirits are dispersed, they cannot abide any one who is a child of Israel, but infest him, and hinder his transit to good societies; therefore the communications of souls with good spirits and angels, for evil consociations, immediately take away communications which are afterwards restored.—1748, May 30.

2126. As it is on a greater scale, so it is on a less, even as respects single souls with whom interiors are at variance with

externals; in such case, dissociation occurs by a mode of dis-cerption, as you may see in what has gone before.

2127. After that tumult had passed away, serenity prevailed, so that not a voice was heard or machination perceived. This was also acknowledged by those who were present.—1748, May 30.

CONCERNING PLEASURES.

2128. It was represented to me in spiritual idea of what quality are the pleasures of the body and senses. When separated from interior pleasure, that they are as gross as those of beasts, because pertaining to the body only, as, to wit, the pleasures of drinking; and how sweet are interior pleasures wherein is peace or innocence; which pleasures may be perceived and known by a spiritual idea and by those who are therein, but not by such as are in the life of the body. Such pleasures are then separated, and pertain almost entirely to the body.—1748, May 30.

THAT WHEN SOCIETIES OF THE EVIL HAVE BEEN HETEROGENEOUSLY MADE UP (*confarctæ*), THEY MAY BE DISSOLVED IN OTHER WAYS.

2129. ((We have already treated of the cohort of spirits, which dispersed the consociations of evil spirits, to which in the Word corresponds the east wind. But there are innumerable media besides for dissolving such consociations not only in the aggregate, but in the individual, to wit, when the ideas belonging to some one spirit or soul have been heterogeneously made up, and are dispersed. It was not granted me to know all the media, but I was told what they are. In the body, also, all the solvent menstrua correspond thereto, which are innumerable, and suited to every conglutinated particle, as is known from the saliva-menstrua and those which flow from the liver. Thus every wicked compound of societies has its own solvent media.))

2130. I can describe here but one; that they were united together more closely, thus were conglutinated as it were. They thus appear to each other; and by cupidity were respectively separated, because the perception of the disadvantage to them is augmented so that they are finally dissolved, as of their own accord.

2131. Most easy is the dissevering of such consociations, for they all hate each other: should abundance be granted them, according to their nature of acting, they would instantly be dis-

solved, but the Lord does not will this, for thus cupidities would be broken.

2132. That there also exist consociations even in the interior heaven, which likewise must be tempered by media, cannot be doubted, concerning which I have treated elsewhere; as that such an instance occurred, when there appeared in heaven as it were a certain fermentation, occasioned by evil spirits who were permitted to insinuate themselves, on account of such consociations as were not becoming.—1748, May 30.

CONCERNING SAINTS.

2133. A certain one of the Catholic religion came to me to-day, as do nearly every day some of various religions who have lately died. This Roman Catholic conversed with me, and his discourse was about such as were made saints in the earth. He was told that there is no *saint* (holy one) in all heaven but the Lord alone, and that it is from the Lord's holiness that the angels are called saints (holy), who is Holiness Itself; hence also He is called the Holy Spirit. Such as are angels confess that in them is nothing at all holy, but that it is filthy, and that holiness is the Lord's alone; for it is known from the Psalms of David that the angels are not holy.

2134. Then some of those who were sainted in the earth said unanimously, although with a certain mixed, and as it were tumultuous sound, that their sanctity was of the Lord alone, and that they are filthy and of no repute.

2135. Respecting others who regard themselves as holy because sainted on earth, see elsewhere.

2136. Inquiry was made how it was with Peter, to whom were given the keys of the kingdom of the heavens. The answer was, that by Peter is understood faith, and to faith are given the keys of the Lord's kingdom, because no one can be admitted into heaven save through faith in the Lord, and no one grants faith but the Lord, wherefore the Lord alone has the keys of the heavens, and gives heaven to whomsoever it is His good pleasure; so that it is not of any man. Faith is understood by Peter, like as by the other apostles, the things which are of faith; as, for instance, by James charity, and by John the fruits of charity: and because therein are all the things of faith, he was on the bosom of the Lord.—1748, May 31.

THAT FROM THE SPEECH OF SPIRITS ALL LANGUAGES DERIVE THEIR ORIGIN.

2137. (((Spirits, whenever they speak, with whatever persons,

speak the language of such as if it were their own (*vernacula*), nor do they know other than that they were born in their land, and educated in that language. It is, as it were, their own tongue (*vernacula*), nor do they know differently, unless reflection is given them. Thus such as had lived in Europe and other parts of the earth, and had died some thousands of years before, spoke with me in my language, with which they were as well acquainted as I myself. They were not aware that it was my vernacular, therefore belonged to another region, before they were told; yea, if it is the Lord's good pleasure, they can speak a language much more correctly and fluently than one born in that region and educated in the language. This was also a matter of my personal experience.

2138. From this it follows that the speech of spirits is a universal speech, and from it are sprung, and, as it were, born all the languages; for it is spiritual ideas which constitute their speech. When these inflow into man's memory they excite words corresponding to the ideas and the like, which man has in his memory; moreover, they excite ideas which are mixed, or which are many for the same word, as is usually the case, as also such as have been blended with each other from various circumstances, and many which adhere, as it were, round about. All this occurs according to the nature and disposition of spirits, for spirits excite ideas, hence words which suit their nature, thus this occurs according to all that variety and diversity which belongs to spirits and to their states.

2139. Hence it is plain that the speech of angels, which is still more universal, is, as it were, the mother of the speech of spirits, therefore that it inflows into the ideas of different spirits, which ideas burst forth therefrom according to all the variety of their nature.

2140. Hence it also follows that there is a still more universal speech, to wit, that of the more interior and inmost heaven, which is not intelligible to the angels of the interior heaven, still less to spirits and men, wherefore it contains ineffable and incredible things; for in the least idea of an angel of the interior heaven are contained infinite things which are perceived by the angels of the more interior and inmost heaven, according to the Lord's good pleasure.

2141. Hence now it is evident that the Lord alone is Speech and Word, because all things are from Him.—1748, May 31.)))))

((((That men and spirits cannot at all wander out of their appointed limits. This was shown by various experience, for spirits suppose that they enjoy an unbounded freewill or licence.)))

CONTINUATION CONCERNING THE SPEECH OF SPIRITS.

2142. (((Spirits speak, as already said, with the primitive ideas of words; for it must be known that every word has some idea therein, and every composition of words a composite idea expressed by many words. Such as is our thought apart from words, such is the speech of spirits with each other, and it is in fact not only thought which also they have, but is their speech with each other. This I could also observe, and they had told me that they were speaking with each other, and I heard the murmur thereof. This, when it entered my internal sense, was then parted into distinct words, and the discourse of spirits unexpectedly flowed into my ideas, and therefore into words, when they were conversing, and they said that they were then conversing about me, or concerning such and such. But spirits cannot observe, nor do they know that they speak in a spiritual speech, because they do not reflect thereupon, as neither can man know with what tongue he speaks, and what are his words, unless he reflects.)))))

2142½. But angelic language is still more interior. That it may be comprehended, I will relate only what it was granted me to learn from experience, that in a single, simple idea are indefinite things. This can be evident only to such as take note, that if but a single word be assumed, as, for instance, heaven or earth, which are simple words and similar in idea, and yet these contain indefinites, so in all the rest, which are in the simple idea of spirits, do these things appear in an interior degree, and in truth indefinite (in number). These a spirit can never perceive by any perception, but only intellectually, and consequently by a common gross and most obscure perception, hardly otherwise, if I may use the illustration, than famine and thirst is perceived as a common affection, and scarcely aught is perceived but famine and thirst, when yet there are indefinites in the body, every member, every fibre, and every globule of blood, and the interiors which constitute and make hunger and thirst to be what they are. In like manner is it with every sense, as, to wit, with taste, which is only perceived as a common affection, yet do innumerable things constitute it both in the tongue and the object. So is it with all the rest.

2143. In like manner are the ideas of the angels of the interior heaven now perceived in a still more interior degree by the angels of the interior heaven.

2144. Hence it is manifest of what quality is their perception when they are only in corporeals, and have scarcely any relish

for aught that is spiritual, as well as of what quality is the perception of ideas belonging to the corporeal memory only.—1748, May 31.

THAT THEY ALSO SPEAK IN SIMULTANEOUS SOCIETY.

2145. Moreover, all the speech of spirits and angels is in society; for apart from speech, in a society consisting of many, cannot be given an idea of anything. A spirit then knows nothing, he is so stupid as to be as it were nothing. But his sagacity, consequently his speech, is directed according to society and the state of the society.

2146. Whilst a spirit speaks, in order that he may not know different than that it is he alone who speaks, although there are others who simultaneously speak the same, a speech (occurs) that may be called simultaneous speech. There were some who thus spake, and I at the same time, and such as heard afterwards said that it was I who spoke, and he who thus addressed me was thinking that he was alone, and did not know that others simultaneously were saying the same thing.—1748, May 31.

CONCERNING THE IMMORTALITY OF THE SOUL.

2147. I commenced thinking that there are men who long for the immortality of fame by exploits, writings, and the like, as also by sepulchral statues and many other things, from which it is plain that something impelled them to the desire of immortality, though they knew that they were to die, and the greatest part of them could scarce credit that they were to live after death. Such was the case with the Romans, of whom it is known that they longed for immortality more than others, so that they would have devoted themselves to death for their country could but their name survive death. Yet many of them could scarcely have thought about the immortality of the soul, or the life after death.

2148. It was granted me to consider whence came such desire, because without an influx of a superior cause it could not be given; and I conversed about the same matter with the celestials, and thus perceived that the cause was that the Lord infuses into every one the perception of immortality, to the end that it may be hidden from nobody that they are to live after death, and that this is a common influx flowing into all, just as *storgé*, or the affection for children, is a common influx from

the Lord; apart from him it could by no means exist. So it is with the desire of fame and of interior fame, that is, of immortality after death.

2149. But as happens in everything else, every such influx is circumstanced in its subjects or objects, according to their disposition, nature, form, so that although such continual incentive (*admonitio*) flows into some, with certain it is changed, according to their lives or cupidities, into passion alone; with others it occurs differently; with many it is changed into the lust of fame, merely for the attainment of their loves; with some it scarcely makes its appearance. In a word, it is circumstanced according to their lives, that is, according to cupidities and desires.—1748, May 31.

THAT MEN AND SPIRITS CANNOT DO THE LEAST THING FROM SELF,
THOUGH TO THEMSELVES EVERYTHING SEEMS TO BE FROM THEM.

2150. (It was granted me to-day to know by much experience that spirits cannot effect the least, although it seems to them that they can think, speak, and do everything from themselves. My experience (on this head) is so copious, that if all the rest should be displayed, it would fill every page. I will only relate that it was to-day told the spirits that they could effect nothing from themselves, whereat being indignant, they said they were able of themselves; wherefore it was shown them that they could effect nothing, that what they spoke was permitted them. I perceived in spiritual idea that there was, as it were, a sphere having limits, beyond which they could by no means pass. Wherefore such spheres were shown; and when spirits attempted to pass beyond, or speak, they could by no means do so.

2151. Wherefore the matter was confirmed that they are not permitted to go beyond fixed limits, which are limits of permission, and that the limits are such that never is anything permitted, but what is turned into good by the Lord. Without permission, thus without what appears liberty to themselves, they could scarcely live. The spirits were exceedingly indignant at the multiplied experience (on this head), and confessed that they saw they could not go beyond. Yet they do still persist therein, because they are such spirits as think they can effect everything from themselves.

2152. It was also told them, what they also perceived in spiritual idea, and can now perceive, that should liberty or licence to act according to their desires be granted them, all

things would perish, for it would increase to an immense degree, so that they would rush into the destroying of all things.

2153. Yea, it was also granted me occasionally to hold them within fixed limits, and compel them to think, speak, and act, as it were, from myself, and they could by no means wander beyond, but were obliged to think, speak, and do the same thing that came from me, so that it was manifest to me from experience that spirits and men cannot effect the least thing from self, though they seem to act of themselves; and if spirits did not appear to themselves to act from self, all of their delight, and, as it were, life, would perish. The spirits are now desirous that I should add this, therefore beseeching that there may be left them licence, but within such limits as suits the Lord's good pleasure. They are good spirits who use these words.—1748, May 31.)

CONCERNING THE INTERIOR MEMORY, AND ITS INFLUX INTO THE
EXTERIOR MEMORY.

2154. This only it may be proper to notice concerning these, that there is such an interior memory as has therein inscribed each and all that man has done, spoken, and thought, and a more interior memory which should rather be called a disposition; also the minutest elements of the ideas are there, so that there is nothing at all, which man has thought from earliest infancy to the last of life, that is not, as it were, inscribed or retained there. Man can scarce credit this, because he possesses only the knowledge of the corporeal memory.

2155. This was shown me, but obscurely, by angels, that if such were the Lord's good pleasure, they could recite word by word the separate words, and even in their order, and the separate ideas in the ideas of words, which I had written many years before, although I could not remember even one series or one line.

2156. Hence it is manifest that man cannot ever think anything which does not come into clear light after death, yea, into so clear a light that nothing at all is hid of the least of all that he has thought; they are inscribed on his disposition; and if it may be credited, this is what is understood by every one's book of life.—1748, May 31.

2157. But suddenly came a doubtful principle which also insinuated itself into the interior heaven, which I perceived, because it was immediately closed, inasmuch as the doubtful principle affected certain of them; and this since their more

interior parts are not vitiated by hereditary and acquired evil, but only those parts which belong to the natural mind. Therefore it appeared at the first glance that because the more interior things are not vitiated, these angels are then without vice, or are such, and consequently pure or holy, some of them thought concerning this doubtful principle. But afterwards the doubtful principle vanished, because the matter is so circumstanced that angels can by no means be in the interior heaven, nor in the more interior, nor in the inmost, without being also at the same time in the natural mind, which belongs to the angels of the interior heaven. The natural mind cannot be put off, for thus would be lacking that which completes order, and no longer would they be angels; wherefore the vicious principle received by inheritance and actually acquired, which belongs to the natural mind, must harmoniously correspond with such things as are more interior, like as the more interior things with the inmost, and apart from correspondence cannot exist any holiness; wherefore correspondence is that which is given by the Lord, which is the faculty given by the Lord,

2158. to the end that they may so correspond as to be almost ignorant that they possess a natural principle; for if correspondence is given them, the natural principle is as it were nothing, and is as it were absent, as if it were something transparent, so that the more interior things are displayed. This is the gift of the Lord alone, which is manifest from experience sometimes shown, that even souls recently from the body, or who are yet in their phantasies or corporeal things,—yea, spirits not good can also be brought into heaven by the Lord, but only while they are in certain states, in which agreement can be given. In a word, correspondence is what causes, that angels seem to themselves not to be natural spirits, when yet they are natural; but the natural principle, as it were, disappears in certain states, through correspondence. But still such is man, such is spirit, and such the angel, so depraved that never to eternity can correspondence occur, did not the Lord continually bring it about. Wherefore also when they disagree, then are they driven from heaven to the spirits, and there undergo (*castigations*) chastisements, till correspondence is granted by the Lord.—1748, May 31.

2159. Since the more interior things are indefinite in respect to interior things, hence it is also manifest that not even the minutest idea of the interior mind can be reduced to full correspondence, still less all of the ideas, so far as respects all their variations of state of persuasion and affection; which states are also indefinite.—1748, May 31.

THE DELIGHTS OF GOOD SPIRITS AND THE ANGELS OF THE INTERIOR HEAVEN.

2160. (((((Besides interior, more interior, and inmost delights, they have also delights of sense in indefinite number; as, to wit, if I may here relate but this, that there are elegant porches, long and ornamented with very beautiful decorations, especially at their departure, porches, palaces, or gardens, such as paradises are represented, which they behold at their departure. In such porches, of woven texture, arched over, and sometimes in double order, formed according to all harmony, do they seem to themselves to walk, and do unite in conversation. Moreover, there are palaces which are more superb than any one in the world can ever conceive; others have other delights in indefinite varieties.—1748, June 1.))))

THAT NOTHING GOOD SPRINGS ELSEWHERE THAN FROM THE LORD.

2161. Spirits are greatly perplexed to understand how no one can do anything good except from the Lord, when yet they are commanded to do what is good, to will what is good, to think what is good, and still of themselves they can think, will, do nothing good. Therefore they do not understand what they are to do, whether or no they should not, as it were, drop their hands, and so allow themselves to be led. Such at times was their talk, for they cannot understand nor perceive any better. But it was told them that they ought wholly to think, will, and do what is good, and not drop their hands; and though they may then suppose it comes from them, yet when they consider from whence flows their thought of good and will of the true, that then they must acknowledge it is from the Lord, and not from themselves. The Lord gives both the thought of good, and the will of good, so that all ought to do good, but still know, and therefore understand, that the good is not theirs, but the Lord's.

2162. When any one is in the spiritual angelic idea, he can clearly perceive that no thought and nothing of will comes from him, but that it inflows from elsewhere, although man thinks it comes from himself. But he who is not in the spiritual angelic idea can by no means understand this, still less that all good comes from the Lord. This, nevertheless, is plainly seen and perceived by the angels: such as are in the interior heaven see it, and therefore are intellectually persuaded. Such as are in the more interior and inmost heaven perceive it.—1748, June 1.

THAT THE LORD FORESEES (PROVIDES), SEES, PERCEIVES, AND RULES
EACH AND EVERY THING THAT EXIST IN HEAVEN AND EARTH.

2163. (((Inasmuch as it is a truth that the Lord rules, hence provides, therefore sees and perceives each and every thing, I have held converse with the celestials as to how the matter was, since so many things transpire to implant doubts, when the mind reflects about these things.

2164. Inasmuch as I have learned through the discourse of the celestials, it is proper to relate as follows, to wit: the matter is not otherwise circumstanced, than is, if you choose to form the idea from comparison, and was likewise shown me by vision, a polished cylinder, in which by optics is represented a comely image of such things as are thrown (*projecta*) around. The things thrown around appear in no order, and no form, but are a confused medley (*confusæ projectiones*) in which does not appear even the slightest of what is comely, still less of a comely image. Yet still is there constituted out of these things that stand round about in disorder a comely image. In like manner before the eyes of men and spirits do all and each of what is in the world appear disordered and confused, when yet in the eye of the Lord they constitute a comely image, to wit, the image of a man or virgin, which is heaven in its complex, not such as it is, but such as the Lord wills that it may be, namely, that it may be the image of Him.—1748, June 2.

2165. Thus is it with those things which are in the Word of the Lord. There do they appear in the literal sense as inconsistent and scattered, when yet in the sight of the Lord they are such as is now told me.—1748, June 5.)))))

CONCERNING THE SOCIETIES OF SPIRITS.

2166. There are societies of spirits who are desirous to use their licence and wander forth. In the societies of such are wont to be some who are averse to their licence and oppose themselves thereto, in order that they may thus be reduced to order. Of such a sort as those who are found in these societies are those in the world who can ingratiate themselves amongst all, and yet can think differently, and whose thoughts do not appear from their faces, inasmuch as they always put forth the face of sincerity and civility. But inasmuch as thoughts are manifest in the other life of spirits, and thereby the repugnance perceived, although such a one is tolerated amongst many, yet are they hostile to him; and if any occasion be given, do him

injury, like as when any filthy representation occurs they then expose such by, as it were, ejecting them from themselves. This I have often seen done, and it was acknowledged on both sides that the cause was as stated.—1748, June 2.

2167. When there are filthy representations they eject him out of doors and make him the object of a representation; as, for instance, if there is represented a dead man in a sepulchre, or a dead man in a field, or any such thing, then do they by their phantasies cast him out into the sepulchre, into the field, and the like, nor does it appear otherwise to him than that he is there, and he makes complaint, and so is released; then do they acknowledge on both sides that this was the cause.

2168. There are such as in the life of the body put forth the face of sincerity, so that nobody thinks otherwise of such a one than that he is a sincere man, but still will such search into each of the actions, sayings, steps, and faces of others for that which is evil. This they continually observe. Many such are given who only take note of the evils of another, rarely of his goods.—1748, June 2. Thus is each society reformed. Such are wont to think contraries—if there are goods, then do they think evil of them—if evil, they think what is good of them; and this because they are evil and not good, etc.

THAT THERE ARE GIVEN SPIRITS OF EVERY GENUS AND SPECIES.

2169. There are given spirits and societies of spirits who entirely correspond to whatsoever exists in man's intellectuals and his affections, evil and good, as to state this only; when I was delighted with matters of little moment, whether by writing, eating, or drinking them, or in respect to other things, as by the purchase of what I had formerly desired, and thus had thence contracted a nature; then when these delights were again renewed, there were spirits and societies of spirits who had nearly the same delight, so that they had far stronger desire than I, even to such a degree that they could scarce moderate themselves, but would as it were perish if not indulged or favoured; although they knew that these things were of no use to them, but to me. Thus there is not given aught that pertains to man's intellect or affection, to which do not belong societies of spirits which indulge and gratify them.

2170. Although these when they were men did not have exactly such pleasures, yet because there are genera and species of pleasures, those who in the life of the body are such generically do correspond specifically.—1748, June 2.

THAT CERTAIN ONES CONTINUALLY ENDEAVOUR TO DESTROY MAN.

2171. There are also genera and species of such as continually devise to bring harm upon man, yea, to torment, cruelly treat, and kill him. When such were held in bonds, scarce any knew of their pernicious nature; but at the first moment the bond is loosed they burst forth like furies, and endeavour to kill man, like as did often happen to me that when any harm was directed against me, and the bond was loosed, forthwith and in an instant they cried out what they desired to do, to wit (*intet ghal da mera elak mehr*), it was only their phantasies about such things as should injure me; and their bond being then loosed, they cried aloud. Hence it is manifest that there is in their attempt (*conatus*) that which continually operates, yet within bonds, and according to the loosing of the bond, and that the attempt (*conatus*) is active (*agens*) when the bonds are loosed.—1748, June 2.

CONCERNING THE SWEET SPEECH OF CELESTIAL SPIRITS.

2172. (((A society of celestial spirits spoke with me, and I observed that their speech was both sweet and flowing, like the softest atmosphere, and so quick and determinate (*certa*) that there was not the slightest retardation, but the words flowed as from a sweet stream.—1748, June 2.

2173. The sweetness of the flowing (*fluxio*) arose from hence that they were good spirits and almost angels, and moreover of the genus of celestials, and that there was nought discordant nor unharmonious in what they spoke, to wit, nothing that disagreed with their thought. The less disagreement in the ideas of thought, and hence in the words or ideas of speech, the sweeter is the speech. Since therein is true goodness, or the faith of love, so must also true sweetness be.—1748, June 2.)))))

THAT THE UNIVERSALS OF THOUGHTS ARE CARRIED FORTH AND
DIFFUSED IN THE WORLD OF SPIRITS AND IN HEAVEN.

2174. It was made known to me by experience that when my thought was not fixed on any corporeal or material subject, then was it diffused amongst many; and these spirits and angels who were of a similar persuasion and affection, as when any affection is thought of in a universal manner, without any subject, finite thing, person. This was given me to know from experience, at

such time as the Lord thought worthy, and it was granted to remove finite things, and to possess but the common idea of the affection, when I perceived, by spiritual idea or perception, what it was that affected the societies of spirits and angels around me. But when there was a determination to subjects, as already said, then there was, as it were, a closing up, nor were they affected in so common a manner (*communiti*). But what is meant by universal thought, cannot perhaps be apprehended by such as are only in particulars (material things).—1748, June 2.

THAT THE DIVERSITIES OF EVILS ARE INNUMERATE, YEA INDEFINITE.

2175. When certain spirits who had heard that in man, spirit, and angel is nothing but evil, that it is their proprium, practised any cunning arts (*malitia*), such as sleights and the like, they said of me and others that we were like them, because we were nothing but evil: such was their conclusion. The reply was made them that in every one is nothing but evil, but with indefinite diversity and variety, for the inclination of each to this or that evil was greater or less, and that many are mixtures of evils, as it were of loves and cupidities, as well as that cupidities are conjoined with the appetites of the body and its pleasures. In a word, they are indefinite, and never to eternity capable of reform.—1748, June 3.

THAT MAN SHOULD NOT RESOLVE OF A CERTAINTY TO DO AUGHT THAT IS IN ITSELF CONSIDERED A MATTER OF INDIFFERENCE, NOR SHOULD IT BE DESIRED BEFOREHAND.

2176. I have been instructed by much experience during several years that one should not resolve on doing anything which in itself is a matter of indifference, for the reason that he not only lets go his liberty, but also gives spirits a handle for desiring it, and thus inducing the persuasion thereof; for the nature of spirits is such that they earnestly desire, and induce the persuasion that the matter is most certainly appointed, and must at all events happen. Wherefore does the Lord sometimes permit it. Which He would not have permitted had not man resolved upon it; and in that case the Lord would have given persuasion with an affection to good, and what thereto conduces for the future. Moreover, I have been instructed by daily experience with spirits that thus is he endowed with liberty.—1748, June 3.

THAT SOCIETIES ARE DISPERSED AND REDUCED TO ORDER IN
VARIOUS MODES.

2177. As already said, there are those who represent the east wind, inasmuch as they disperse societies so that they in the society are separated by force from each other. Likewise there are innumerable media besides for dissolving societies, because societies are badly filled up when kept long in a similar state. To-day I saw, when the discourse was concerning these matters, that no one thought and spoke from himself, but from others, and these others from others still, so that no one was excited from himself; hence that the universal heaven was in a manner present in every idea, and thus were formed ideas, in which are indefinites, and inasmuch as these things exceeded the comprehension of spirits, and they were not willing to believe, therefore it was shown them, to wit, by one after another, afterwards by a society at a distance from me, very many of whom spoke together, which thing they plainly heard and perceived, and hence were convinced, not only that there was from societies afar off an influx into his or their speech who were round about me, but also because many of these spoke together, that it inflowed from elsewhere that they were thus able to speak together. This they also admitted, for they saw it also by a spiritual idea, inasmuch as it was from heaven (*quod e caelo*).

2178. When I was in prayer, then was such a thought insinuated into the sense of the prayer, as, to wit, that a crowd of many persons inflowed into the idea, or ideas of the thought and prayer; and therefore are the ideas disordered, because very many *confused* things inflowed from the world of spirits, although to us who are not in order these appear orderly; for instance, take the eye: its least ray can see the most disordered things as orderly, because it is not aware of what things in the least ray constitute vision. Likewise is it with sounds as of many instruments. The harmony still appears, when yet there are innumerable discords in every sound.

2179. While I was kept in such an idea, the societies were dispersed and put at a distance, whereat they complained, supposing that everything would perish, as is usual when such a thing occurs. But I saw by a spiritual idea that then were they first conjoined rather according to the law of order, and that without such dissolution they could not be conjoined according to the laws of order; for the spirit of the Lord reduces all things to order from the interior, or, as it appears, from the superior. Thus are they to be quite reduced to order. This was plainly seen by me in spiritual idea.—1748, June 3.

2180. Afterwards it was spoken from on high that the matter was so, as, to wit, that societies are to be dissolved that they may again be *associated*. Then it was observed that the sense of speech could not penetrate, as was the case (with what came) through the world of spirits to me, but which was turned (into something else), and thus that the world of spirits was in such discord that the Word of the Lord cannot flow down to man through the world of spirits, but is changed into another sense, and in certain states is entirely perverted, which is a proof that the last times are at hand,

2180½. for human souls which die constitute the greater part of the world of spirits, for it is known that man is a spirit and becomes a spirit; nor are there given any spirits from eternity, as some have thought. But no others are admitted into the world of spirits than such as can be of use, especially to the human race, not only to those living on earth, but to souls who come from the body, in whom are still corporeals conjoined or mingled with naturals which must be dissevered; wherefore those spirits who accord with such also constitute the world of spirits.—1748, June 3.

((((SUCH THINGS AS ARE SPOKEN IN HEAVEN AMONGST MEN FALL INTO SUCH THINGS AS CORRESPOND.))))

(((((I have observed that those things which I thought, and such things as spirits spoke and thought, inflowed from heaven; but yet nevertheless variously, according to those things which correspond in man's memory, and which are then objects of his thought. For this is a truth, that the speech of angels or the thought of the celestials contain very many things, or is a series of very many distinct ideas. When these descend into the mind of either a spirit or man, the whole series of very many ideas becomes as it were a one or simple, nor appear there as a series of ideas. This, moreover, may be confirmed from many other things. Since therefore so very many things are contained in the speech or thought of celestials or angels, and these inflow into the ideas of spirits and men, they cannot but excite such things as agree with their nature and state, thus acting in diverse manners; and further, these are such as correspond.))))))

((((For this reason also are given correspondences of so very many things, to wit, that many may correspond to one thing, as to instance only self-love (which is represented), by all that is high of whatever quality it is, thus by innumerable things, as generally by mountains, by noble trees. It is so also in other things.—1748, June 4.))))

CONCERNING A SPIRITUAL IDEA (DERIVED) FROM THE SOUND OF THE WORDS, IN THE PERCEPTION OF THE MIND (*animus*) OF THOSE WHO SPEAK.

2181. When a spirit, especially a soul, speaks, and the Lord grants to know of what quality he is generically, then it can be heard from the sound of the words or speech what is his quality. It is perceived whether (*via versus cælum*) it is closed or open, and whether other things (do not belong thereto), so that hence may be known the quality, especially by the angels; of what quality is this idea of thought cannot be described, because such knowledge is not given amongst men, but it may be compared with the knowledge of *minds* (*animus*) derived from the countenance; as when a man puts on a cheerful countenance, it is usually obvious to the shrewd man of what quality is his gladness, and whence it arises, whether there is therein simulation, treachery, cheerfulness proceeding from nature, modesty, friendliness, insanity, and the like. But still this is but a comparison.

2182. The spiritual idea in reference to the speech of spirits is indeed such that the mind (*animus*) is made known; but yet many more things are involved, to wit, as already said, whether also the way is open (therein) towards heaven, or is only open into the world, and to what extent, moreover what belongs thereto generically and specifically. So that when the Lord grants, nearly the whole mind (*animus*) is displayed from but one word of speech, hence its quality; but the state in which it is is also to be observed, which also is perceived by the angels when the Lord grants it; also what (therein) does not proceed from the Lord. For in every idea is there a complete image of the man, whatsoever he has thought, spoken, and done from infancy, which no one who is not in heaven would credit.

2183. Still it is granted that these things should neither be heard nor perceived; consequently it is of the Lord alone to grant the perception of them.—1748, June 4.

CONTINUATION CONCERNING THE SPIRITUAL IDEA.

2184. (Certain spirits who were incredulous that spiritual ideas are given, from which may be seen and perceived very many things, and more than they supposed, were raised up to a region somewhat above, and it was granted them to see many things in the separate ideas of my thought, so that by a spiritual idea they saw causes, and more things than ever could be

credited, as if some things were displayed to them (as objects) *objectively*. And they greatly wondered, and acknowledged that they observed in a spiritual idea more things than any one would ever believe; for instance, what is in ideas, what is the intellectual principle, what proceeds from affection, of what quality is the intellectual principle, whether that which any one thought proceeded only from the intellectual principle, or from affection, and from what affection, as well as how one thing (agrees) with another, thus what can be operated by intellectual faith when truth is what is believed, and many such things. Moreover that intellectual faith inflows from the Lord through heaven, and that man can by no means *catch up* faith or aught of true faith, but that it is the gift of the Lord alone.) Yea, a fact which I also perceived in spiritual idea, that man cannot ever by the intellectuals of faith penetrate into the heavens, and that the idea must be broken before from a man's own strength (*propria vi*) he can attain to heaven, and that the Lord alone causes that such things as belong to the persuasion of the true, and the perception of the good, or faith, are elevated towards heaven, and only so far as suits the Lord's good pleasure.—1748, June 4.

2185. They said because they now speak with me, that those things which I have written are so rude and gross that they suppose nothing which is interior can be understood from those words or the mere sense of the words. I also perceived by a spiritual idea that it was so, that my expressions were very rude, wherefore it was given me to reply that my words are only vessels in which purer, better, and interior things can be infused, as if the literal sense (thereof); that such vessels, as it were, are the many literal senses of the prophets, and that their expressions were not only rude, but even bordered on the mire, dunghill, and the mud, and yet therein were diffused interior, clean, and sacred things; as, for instance, that the Lord is angry, that He is full of wrath, that He kills. These expressions are so roughly framed that it can scarcely be credited that aught of good can be infused therein; when yet the prophets spake to suit the apprehension of the vulgar, and had they spoken differently, nought that is good could have been infused, because it would not have been understood. So that it was granted to add if they desired to remain in the senses of the letter, then they would have formed their knowledge (*scientia*) from similar filthy things and vessels, and that such as derive their doctrine (therefrom) must be greatly deceived.—1748, June 4.

CONCERNING REPRESENTATIVE ANGELIC IDEAS.

2186. It is not easy to describe to the intellect, still less to the apprehension of man, of what quality are the representative ideas of the angels of the interior heaven, nor can it be perceived by man, but out of the Lord's infinite mercy. This fact I have several times observed, that these are representatives inexpressible by words, that they move the affections, and that they are representations of affections by means of angelic or celestial forms; for instance, by an angelic mode is represented something that (resembles) an image or species of celestial cloud, shower (*nimbus*), day, or light. This is done by an idea inexpressible in words, and the affection which is at that time in it or with it is augmented, lessened, or varied, just as is the representation. The affection is also perceived perceptively or intellectually, that is, in a celestial or in a spiritual mode. Such are the representations of the angels of the interior heaven, in which are present, as it were, affections in indefinite variety, accompanied also with pleasantness (*jucunditas*), joy, and gladness. These affect the interior of the mind with joy and delight. Such representations were several times granted me to perceive. Wherefore I must needs know that they are such, and in such variety.—1748, June 4.

Yea, the degrees of variety are also formed by such things in the representatives as are more obscure and the like, which are condensed and rarefied.

2187. In like manner also, when it was granted to look into the interiors of a fig where many little seeds are viewed, surrounded by a sweet oil, as it were, I was allowed to contemplate these, and at the same time to exercise my thoughts upon the innocences of infants. Then were given representations among the angels, of which they said that they exceeded the pleasantness (*jucunditas*) which they had perceived from any other source. But all and each of these things were insinuated by the Lord. The fig-seeds, and sweet oil surrounding them, were, as it were, a vessel, in which were the pleasantnesses (*jucunditis*) represented by the angelic ideas of perception. From these things it must also be apparent that angelic representations are indefinite in variety, and reach to the interior and more interior parts, which are opened by the Lord, and do yet lie open to the naturals, which are little vessels containing spiritual and celestial, which natural things are signified by the fig, its seeds, and sweet oil.—1748, June 4.

THAT THE ANGELS HAVE NO MEMORY OF THE PAST AND FORESIGHT
OF THE FUTURE.

2188. I spoke with the angels, and then saw by a spiritual idea that the more interior and perfect the angels are, the less have they of the memory of the past, and that therein consists their felicity, for in every moment the Lord grants them what is pleasant (*jucundum*) to them, and what they think and are affected with. Thus it is of the Lord, and not of them. This is understood by the passage, Give us our daily bread, and that they must not be solicitous about the future as to what they may eat and drink, and that day by day they would have received manna. Inasmuch as they do not possess the memory of the past, they have not the anticipation of the future, for this follows out of the same memory, although to themselves they seem to have memory, and know all and innumerable things, because thus the Lord grants them then at every moment. Therefore they can indeed think it is of them when yet it is not so. In a word, their felicity consists therein, and because they are in the Lord.—1748, June 4.

2189. Moreover, they are all much addicted to conjecturing what I have become acquainted with from the spirits, so that when anything occurs, every one to whom is given the faculty conjectures that it is so and so, that it is hence or thence; and yet all are mistaken, because they conjecture from themselves. Therefore if there were also granted them the faculty of remembering the past, and premeditating what is to come, then would the whole sphere be filled with false conjectures; hence would arise confusion and destruction of felicities.

2190. Conjecture about what is to come, and the remembrance of the past, are what take away every pleasantness and felicity of life. Hence come anxieties, cares, solitudes. Wherefore it cannot be granted to such as are in felicity to possess such a memory, and such premeditation. Yet they do not know otherwise than that they possess the highest memory, and prudence or thought, because they have one from the Lord, consequently a divine one, which, nevertheless, is such as I have said.—1748, June 4.

THAT IN THE INTERIOR HEAVEN ARE DEGREES OF ANGELS.

2191. It has been said that there are three heavens, to wit, an interior, more interior, and inmost, which are distinct from each other by degrees; of what quality these are, to wit, the

degrees, may be seen elsewhere. But these degrees are *in one class (in genere)*. In every heaven also are given degrees of felicities, and, indeed, I think three, which are not so related to each other as the generic *degrees of the heavens* in one class. That there are three may be inferred from the degrees in the body. To the corporeal, or sensual-corporeal principle, are referred touches, tastes, and smells. These differ from each other in purity, and yet still all three are referred to the corporeal kingdom, and are distinguished from each other by other qualities, as must be known to every one who rightly weighs the matter. Thus much as regards the corporeals, or appetites. As regards the spirituals of the body, or the sensuals, there are also three, to wit, hearing, ocular sight, and the sight of the imagination, which differ from each other by degrees, but yet referred to naturals; hearing is merely sensual-corporeal, and sight sensual-natural, and similarly are related to each other the senses of touch, taste, and smell; for that which is exterior is referred to what is interior, nor can it reach the interior except by a dissolving, or it is its interiors which compose it; therefore the relation is the same as between a compound and its components.—1748, June 4. (Marginal reading.) The heavens correspond to the senses in the body.

CONTINUATION CONCERNING REPRESENTATIVE ANGELIC IDEAS.

2192. It has been already said of representative ideas of angels, that the representative ideas of some possess a certain resemblance to such things as are in the atmospheres, auras, heavens, yea, in the world, but purified so as to be scarcely such any longer; but still they are represented thereby. It is their natural principle, or the natural fundus therein, from which they are recognised.

2193. But there are given representations besides, which are inexpressible, for they make representations out of every idea, as also out of composite ideas, and of many together, which (*quam*, I think, for *quas*) they behold as a sort of representative; and as if a kind of subject, wherein are not only formed various things which are intellectual, but these are perpetually conjoined with such things as belong to the affections, so that they lead themselves by such things into varieties of affections, and indeed in a fair and pleasant course and order. But what their quality is can by no means be described to the human intellect. Whilst they are therein, the Lord leads their affections with the intellectuals in such representatives to their delights, while at the same time he perfects them.—1748, June 5.

THAT THE LORD DOES NOT BREAK ANY ONE, NOT EVEN (*nec*) DURING TEMPTATIONS.

2194. It has been granted me to learn by much experience that the Lord does not break any one, namely, by taking away in a moment his cupidities; but that he bends them in a wonderful manner, for he permits them to be in their cupidities, yea, even so that these are increased and extended to quite a great degree, and meanwhile, wonderfully and insensibly bends them by the most diverse modes, according to each one's nature and disposition, as was given me to learn by much experience, and moreover (that this occurs) slowly, as if by complying with their licence, but still by giving no farther permission than that he may deflect them from the degree to which they have advanced to their own good. How this matter is, and with what caution and divine prudence (effected), no one can know but he to whom it is given to learn it by experience from spirits and angels; for what other cupidities are then also insinuated that may temper, and what good affections which they are to be bended, I could apprehend in a very imperfect manner (*rudissime*); but no other than the Lord knoweth.

2195. Moreover the Lord does not break (any one) in temptations, however great; for during these, according as they are increased, out of pity He grants them the strength to resist in the most diverse modes, so that during temptations they are not broken, but according to the degree in which they are, are similarly bent; for be the degree greater or less, it is the same, since the strength to endure is increased in like degree.—1748, June 5.

2196. It was also given to observe that should they be broken, even in the least, they would forthwith incline to hatred against the Lord, and (it was observed) at the same time that the posterity of Jacob were not broken the least, or forcibly separated from their cupidities, inasmuch as they inclined to idolatry more than others; hence that licence was granted them, and they were brought to the worship of the Lord by degrees, by means of their cupidities, which were pride of mind and the wealth of the world.—1748, June 5.

(THAT TO EVERY COMPOSITE IDEA WITH (*penes*) MEN, AND TO THE IDEAS OF WHICH THEY ARE COMPOSED, CORRESPOND SPIRITS AND SOCIETIES OF SPIRITS.

2197. By experience it was given me to know that to every

idea, and to such as are within, as also those which adhere to ideas, there are spirits who correspond, and moreover in the societies of spirits are such as correspond in their own manner. In like manner in heaven (there is correspondence), with what is in the ideas of spirits. Therefore the more societies there are, and the greater heaven is, the more exact the correspondence of each and all.—1748, June 5.

2198. All societies are arranged in orders, and in a most exquisite order by the Lord, and are reduced into orders, and into order, that they may correspond to all and each that belongs to spirits and men.—1748, June 5.)

THAT MEMORY ALSO IS GIVEN TO SPIRITS.

2199. Spirits who have not been long with me, that is, who have returned after a certain time, as well as those who have not previously been with me, inquired whence they had come, what they had done. They are entirely ignorant thereof, supposing that they had not lived; but yet when they consider that they live, they are aware that they had been alive, but are ignorant where and how, for this sole reason, that ideas of reflection are not given them, although their life is similar to the life of those in the world.

2200. Nevertheless that memory is at times granted them was given to know to-day, as also several times previously, for they have come, and with them he who was in their society, and they complained thereof, and referred to many things, of what quality he is, and how he speaks with them, so that memory for recollecting such things is given them by the Lord.—1748, June 5.

CONCERNING EXPLORATION OF SOULS AND SPIRITS.

2201. With respect to their exploration, it is often observed, when souls or spirits were left to themselves, of what quality they were in the life of the body, and of what quality if they spoke without fear of the law and society, almost free from bond, they being ignorant that they are in society. Those who are in the society, or others, do then follow closely upon his thought, (observing) what quality he had possessed in life; and he speaks in such a manner that (his speech) flows as if spontaneously. Thus they became aware in a general manner (*ruditer*) that he is of such quality.

2202. It is also observed that when they became cognizant

in any manner of any one's disposition (genius) from whatever experience, that then they knew better of what quality he is; for this is, as it were, innate (*connatus*) [with them] to conclude one thing from another, and because he is such in this, that it follows he is such in others. Thus they lead the soul or spirit through various things, which accord with the assumed judgment. Yet they are sometimes mistaken, because they judge by corporeals and naturals solely, and do not know his interior and more interior things, which are known to the Lord alone.—1748, June 5.

THAT SPIRITS WHEN THEY MANIFEST THEMSELVES ARE WONT TO VARY THEIR FACES; NEVERTHELESS STILL TO RETAIN THEIR OWN.

2203. (It has already been plainly shown me that when spirits manifested themselves, whose faces I had been able to see as plainly as man sees man, and this more frequently, they sometimes varied their faces by changes (mutations) from one limit to the other; but still the same generic face was retained, so that continually shone forth the dominant affection with its variations. Thus they were, as it were, faces of the whole affection of that species, with its variations.

2204. The cause was already known to me how this could exist so fitly (*concinne*), and in that order and series; but afterwards it was also manifested to me by experience, to wit, that the society was such a one as that therein were spirits or angels of a similar species of affection with its varieties; wherefore the society thus manifested itself when yet there was one who was, as it were, the centre of the rest, to whom the rest were referred in the order in which they were in the society.)

2205. By a more luminous (*clarior*) experience within me, it was sometimes observed, when I looked at myself in the glass, and at the same time spoke with spirits, that I would put on the faces of those who were then with me in society, and of one (society) after another. Nevertheless my face remained, but the changes (*mutationes*) seemed (*ex simili*) to belong to theirs; which they recognised, so that they were indignant. This was very similar to what occurs with the faces of spirits or angels. They told me they recognised themselves. And yet they were not in the same affection as myself, because he who is in faith in the Lord is not (the subject) of a single affection, for he knows that it is the characteristic of spirits and angels to inflow. Thus (it happened) that the faces of

others also inflowed. This happened several times,—sometimes to their indignation, sometimes to their delight. They perfectly recognised themselves.—1748, June 5.

CONCERNING WHAT RESTRAINS THE INDECENCIES (*turpitudines*) OF SPIRITS.

2206. I have heard some spirits, whether recently come from the world I know not, who, when they were among others, could not restrain themselves, but would utter filthy and disgraceful language, so that nothing affected them with shame: one would do this to a greater degree, another to a less, for they are left to themselves, as previously said. They were told that nothing touched them with shame, and that they did not carry shame with them from the life of the body; for if they possessed it, it would check such things. Meanwhile as they were without shame, they could not be different. Wherefore such things as shame, fear, horror, and the like, are produced (*in cutiuntur*) in them by punishments; and when they return to such conduct, they are overwhelmed with shame, or terror, or horror, so that they can be different; for immediately such things are insinuated, and they refrain till at last they lose the habit, and so may be present in modest societies.—1748, June 5.

(((((CONCERNING THE ANGELIC IDEA IN THE LORD'S PRAYER.

2207. Concerning the angelic idea it was also observed, when the Lord's Prayer is prayed, and it is prayed, Lead us not into temptation, and deliver us from evil, that by a certain idea temptation and evil is rejected, to wit, in my grosser idea it was rejected, as it were, to the back of the head, and what remains is angelic, namely, the good of the Lord—concerning which innumerable angelic ideas are formed, how good comes to man by affliction, which still arises from man's evil, wherein is punishment; and yet the good is the Lord's. Thus in some measure appears of what quality is the idea of the rejection of evil, when yet it is general (*rudis*), which I observed, because it was perceptible (*sensibilis*), and had a certain quickness (*velocitus*), wherein was a sort of indignation, that the evil of affliction or temptation should be thought to come from the Lord.—1748, June 6.)))))

THE ATTEMPT OF AN ANGEL TO ACT BY MEANS OF CORRESPONDENCES.

2208. A certain angel, when I was walking in the way, attempted to see how those things which belong to an angel in-

flowed into man's thought, and thus to explore correspondences; but he did not succeed, save in a few things. The reason was, as I perceived, that the thoughts of angels, though richer than man's thought, were very few in comparison with the correspondency excited; and further, that when they be omitted from his own proprium, evil affections were excited; and also further, such as were of the grosser sort, that when they excited such things out of their own (thoughts), they also excited in the mind things that were mixed; thence gave spirits a handle to excite more incongruous ideas. In a word, the ideas of angels are most limited (*finitissima*); nor can they ever lead man. But so far as they act from proprium, they pervert.—1748, June 6.

THAT IF MAN WERE IN ORDER, HE WOULD STILL ENJOY A CERTAIN SENSE, WHICH THE BRUTES ENJOY.

2209. There is a certain sense which brutes enjoy, but not man, namely, to know the way home, though at a distance, as may be known of horses, dogs, bees, and many (animals). Nor do they become bewildered in thick woods like man, so that they not only know the way home, but the bee even his own hive amongst many. This sense is common to such as live according to order; this order has been impressed on their souls. Such would also have been the case with man had he lived in order. It was given me to experience it, not only by my being led home when I was ignorant of the way, but at a place which I previously knew I felt somewhat like knowing the vicinity in a wonderful mode, by an internal (power), so that the vicinity affected me, and thus I knew whose house it was.—1748, June 6.

THE ANGELIC SPEECH WITH MAN.

2210. Angels cannot speak with man, save through intermediate spirits, for their speech comprises together more things than can be expressed by words. Nevertheless it was granted to perceive how it is circumstanced when they directly address man. There is, as it were, a spiritual afflatus, not intelligible, except by means of the affection wherewith I was affected.—1748, June 6.

IN WHAT MANNER THE REPRESENTATIONS AND THOUGHTS OF ANGELS ARE RELATED TO MAN'S.

2211. I discoursed with angels, and this not by speech, con-

cerning the quality of angels, respecting their thoughts as related to man's thoughts, to wit, that it is with the thoughts of angels as with the small viscera of any little worm, that to man's eye scarcely appears but as an obscure point, or something greater, so homogeneous (*uniforme*) and simple it is, as if it were nothing more than a particle. Inasmuch as it is with the thoughts of angels who see interiorly, as it is with its viscera, which are nearly of such kind as those of a larger animal, having its organs, stomach, cerebra, medullæ, etc., out of which a similar body is constituted, that is, from manifold members, the thoughts of angels are so circumstanced as the interiors of such (an animal). Such is the relation of their ideas to man's ideas. From these representatives flow the compound or particle, when yet they appear in themselves dissimilar; yet are they such that thence flows such a compound.

2212. Thus it is not easy for man to describe and explore the quality of angels' thoughts, since they are, as it were, small viscera, which form a body; which body can by comparison be likened to man's idea.

2213. For it is known that the interiors of an animal are entirely different from the externals: from the externals no one can conclude that the interiors are of such a quality, unless they should have been revealed through optical sight; and then it appears that they are wholly dissimilar, consisting indeed of cerebra, spinal medullæ, lungs, heart, or little hearts, stomach, liver, vessels devoted to generation, and of other things, like as in the great animal, moreover of innumerable fibres, vessels, tunics, ligaments, in order that they may operate with unanimity. Thus they constitute a body, which is only the complex of all, and appears under a simple form to the eye, which is ignorant that it has such and so many components, yea, such components, that should one be wanting it would be imperfect (*mancum*), and great defects would abound in the compound.

2214. In like manner is it with the idea of the thoughts of angels, in reference to the ideas of man's thoughts, for they consist of components, whose quality can by no means be comprehended, unless the Lord reveals it to him, like as no one can know what and of what quality are the components of such a particle, which nevertheless in their complex are a complete animalcule. Thus the idea of man is a complex of such things, as he does not at all know, because they are dissimilar.

2215. That this comparison is a fit one may hence be made manifest, because in every man's idea, even the least, is the whole man, according to the state in which man then is,—thus, as it were, with all his members, his viscera, or interiors. As

is clearly manifest from this, that from the mere speech of the soul or spirit may be known forthwith by the angels, the Lord thinking worthy, of what quality is the man, of what quality was his life in the body, and of what quality it is then, respect being had to the state in which he is, according to the changes of which he is varied, but not differently, as previously said, from the changes of faces into many forms, while the fundamental face remains. Concerning which I have previously treated.

2216. But the ideas or thoughts of angels, namely, (those) of the interior heaven, do not extend themselves in reference to man's ideas and thoughts farther than do the interiors of the said animalcule, namely, to its integral parts, as with the viscera, which are numerous if all the integral parts be reckoned, as with the glands, which are many, or the more common compositions, as those which are within the integral parts or within the viscera, as with the cerebrum, its spinal medullæ, the stomach, heart, and liver. They are not aware (of this), and yet therein again occurs a new and spacious field of mysterious things, out of which they are composed, so that if the liver be taken as an example, then do innumerable things compose it, as the glandular congeries; and these are composed of lesser glands, besides the tubes, ducts, yea, very many things. Such comparatively are the ideas of the more interior and inmost angels.

2217. Hence it may be manifest how gross still are the ideas of the angels in respect to the Lord's divine ideas, which inflow, and confer life and the faculty of thought. These may be likened to the fibres and arteries which are indefinite, for every composition thereof is only (made up) of fibres and vessels that are still purer and inflow from the Lord. These are the vital essences, to wit, those which flow through the fibres and vessels.

2218. Organic parts belong to angels and spirits; but the vital principle that flows through or in the fibres, and in and through the vessels, belongs to the Lord, for they are only organic powers (potentive) without life. Life is the Lord's alone.

2219. These things (are written) in presence of the angels, and approved by the greatest part (of them). Those approve who know that matters are so with them; those who doubt that they are only organs (*organici*) still hesitate a little.

2220. In truth, the faculty of thought may be compared to the faculty (possessed by) the viscera, of acting according to composition; which faculty does not belong to the fibres or vessels, but to the life in the fibres and vessels.—1748, June 6.

THAT IT MAY BE EVIDENT MERELY FROM THE FACULTY OF REFLECTING, WHICH BELONGS TO SPIRITS AND ANGELS, THAT THEY ARE ONLY ORGANIC POWERS.

2221. While I was in discourse with angels it happened that it was thought about reflection or attention to a thing, that it is only reflection which causes spirits and angels to know that they are of such and such a quality, are so and so circumstanced, and that it constitutes the essence of thought; for without reflection is not given the life of sense nor of thought: and when it happened to speak from objects of reflection, and (to say) that it or reflection was not his who reflects, but belongs to that which inflows, then it was given to observe by a spiritual idea that we are only organic powers, and that reflection is given by the Lord. From no other source can it come.

2222. Objects seem to inflow from elsewhere, especially into man's senses, but to reflect upon objects, and to know what they are, and that they are of such and such a quality; this (comes) from elsewhere, consequently from the Lord, as may be proven from many internal faculties of man.—1748, June 6.

THAT SOME MEN ARE LED BY THE LORD MORE EASILY THAN OTHERS.

2223. It is known that all are led by the Lord, but yet some more easily than others. All may be led by the Lord to any thought, speech, and action whatever; but inasmuch as many, yea, very many, are not in faith, consequently not in order, it is more difficult to lead them in that respect, because the Lord is unwilling to break them, therefore (to compel them) to think, speak, and do what is contrary to their cupidities, wherein they place their liberty; therefore they are allowed in these to think, speak, and act, according thereto, so that they may be bended to good. But verily such as are in faith, hence in the knowledge of the truths of faith, are not broken, because they know and are affected with such things as are of heaven, therefore their thoughts, speech, and actions, because they are rather in spiritual order, are led more easily than others.—1748, June 6.

2224. This may be apparent merely from spirits and the different genera and species of spirits, for they are therefore prepared that they may be led more easily. It is apparent from angels because (they are led) still more easily, so that in some it appears as if *spontaneous, though it is* of the Lord alone.—1748, June 6.

THAT EACH AND ALL THINGS [PROCEED] FROM MERCY.

2225. Inasmuch as men, spirits, and angels can effect nothing of themselves, but [all things] are granted them by the Lord, they being merely organic powers, it was granted me to see from spiritual idea, that all and each [proceed] from mercy, inasmuch as those who are such that they cannot lead themselves at all, although they think so, and of themselves are foolish and insane, could not but have perished did not the Lord have compassion on such as are foolish and insane. In spiritual idea (the fact can better be seen) *their case can appear better*; they argue and think (*putant*) from themselves, and yet their everything comes from the Lord's permission or concession, and of themselves they are more stupid and insane than infants who have never learned anything.—1748, June 6.

2226. The mercy of the Lord is universal towards all and each, but yet is greater towards the angels, because they are orphans and widows—they have no other father nor husband than the Lord, for they do not trust in themselves.—1748, June 6.

CONCERNING SPIRITUAL IDEAS (AS RELATED TO) AFFECTIONS.

2227. Spirits, [and] especially angels, can know and perceive, not only, as before said, from the speech (*loquelis*) of what quality [others] are, but especially from affections *apart from* (without) speech, for they speak quite frequently by affections alone and the variations thereof; for an idea in itself is from its *beginning*, origin (*principio*), nothing but an effect of affection, hence (is nothing but) a derivative affection (*affectiuncula*). Since it is the result of *derived* (continuous) affections, therefore can they know therefrom, if the Lord think worthy, not only what is their quality who display them, but also who they are, and where is their place in the Grand Man (*maximo corpore*), as is given me by the Lord to know from daily experience.—1748, June 7.

CONCERNING REFLECTION.

2228. ((((((I spake with spirits concerning reflection, that [they have] no life apart from reflection, in that their intellectual life is perfected by the Lord alone, through reflections granted by the Lord, so that they can know what and of what quality [anything] is, and so [the fact] is impressed on their

memory that they may be in the knowledge thereof. Further, that brutes have not such reflection, wherefore they are not perfected, but remain in the state of their own nature. Besides which they could be inspired with fear, but this does not happen by an intellectual way.—1748, June 7.)))))

THAT SPIRITS FLY LIKE THE EAGLE, AS IS READ CONCERNING THE GENTILES.

2229. When it was read in Deut. xxviii. 49 that a nation (*gens*) flieth like an eagle, I remembered occurrences which had often happened, to wit, that spirits are made to appear (*sistantur*) in a moment, and thus fly as it were, although they were afar off, and at the end of the earth, as is read, for wherever they are in the world they are made to appear immediately as present, yea, some of them very near (*proxime*) to the ear, to the back, and within the body. So that they are present very quickly and very near (*proxime*), no matter where they had lived in the world, yea [those] who [had lived] in other worlds (*telluribus*), for it is a fallacy of the senses (*sensus*) that [they are] near and very near, as may be apparent from sight and hearing, as well as because space is not in spirituals, and likewise time neither. Inasmuch as there is no space to the eye between itself and the sun, which would appear as if in the eye, did not obvious things manifest the truth (*id*) and the knowledge that space intervenes, I [therefore] did sometimes discourse with spirits about these things. They were willing to conclude the presence from the appearance, and not readily to believe anything unless it, as it were, appears, and yet there are indefinite fallacies of the sense which must be shaken off, else the truth can never come forth.—1748, June 7.

2230. In like manner very many things in the Word of the Lord, and more than any one can credit, are spoken to the fallacy of man's senses, because they supposed such things can happen (*ita putarunt*). Therefore these things are so spoken, because their persuasions and cupidities were not to be broken, but bent; for to speak otherwise than man receives (apprehends), is to sow seed in water; he immediately rejects [it], hence it is [to him as] nothing; for instance, [such expressions] as the Lord is stirred with *fury* (wrath) against any one, that He would slay, that He does evil, that He rejoices to destroy them and to bring them to nought, as in Deut. xxviii. 63, are mere fallacies, because they believed such to be the case (*crediderunt ita*). [And this occurs] because it is a truth that the Lord rules each and all things, and that He is everything, therefore,

because they were ignorant of the rest which is indefinite, as that every universal truth contains indefinite things, it is on this account spoken to their most general (*communissimum*) senses. Such is the speech of good spirits with those who recently arrive from the life of the body before these are instructed. —1748, June 7.

CONCERNING THE EFFECT OF SINGING (*cantus*) ON SPIRITS.

2231. It was again granted to know what effect singing has upon spirits, and indeed it was still more interior than before, for their bodies were not soothed [*mulcebantur* for *mulcebantur*, I think], but their ideas; this was given me to see in spiritual idea, for the sweetness of the singing was wonderfully joined into their ideas, and also into the ideas of such as desired to resist, being at first indignant, but yet they submitted (*succumbebant*), so that it diffused itself through their ideas, consequently into their thoughts, hence they were softened (*mollicebantur*) to such a degree that they glided, as it were, into a trance (*ecstasis*), for silence and quiet ensued. They said, at first, that they had never perceived such sweetness, and that they had not believed such was granted. They seemed to me to have glided into a sweet sleep (*sopor*), from which they have not yet awakened. Some who had wakened said that they had been in celestial joy, like those who [have awakened] from a very sweet dream. Such is the effect of singing when the Lord allows it to be infused into spirits.

2232. When I remembered the previous effect of singing, I immediately perceived a certain talking (*allocutionem*) [going on] among the spirits, hence it could be concluded that the traces impressed on any one touch (*agant*) the roots of the matter or affection.—1748, June 7.

THAT THE UNIVERSE IS GOVERNED BY THE LORD WITH NO TROUBLE, BUT VERY EASILY.

2234. There were around me very many spirits and angels, [amounting] perhaps to [some] thousands, to whom it was shown to the living experience how easily the universe is governed by the Lord. It was allowed to me to inflow into [their] thoughts, and thus, as it were, govern them who were around, and it was [effected] merely by one thought with its variation; each and all things were disposed as if according to [my] nod, as well to confer happiness on some as for other purposes, and

to vary [these things] according to what I thought: [to bestow these things] in like manner on every spirit who was with me in society, also to spirits more removed (remote) according to their manner. Hence we could know how easily each and all things are ordered by the Lord, who is in the highest, yea, in the inmost, more interior, and interior things. This could not be confirmed by spirits and angels; for some hesitate because so vast a multitude hovers before their ideas (*in eorum ideis obversatur*), and such a variety. The reply also is made them that they thus argue from the inferior (lower) ideas of man, where it so appears; but that from inmosts, as from centres, the whole circuit, as it were, is ruled very easily and with no trouble. It is different with those who are stationed (constitute) in the circumference (*peripheriis*), and who argue from ideas which are in the circumference (*peripheriis*), to whom these things appear more obscure the farther they are from the centre. —1748, June 7.

2235. I perceived, also, how amongst thousands of spirits they were almost arranged individually (*singuli*) according to the nod of the Lord; but this was to me so subtle and impenetrable, to wit, the discriminations or differences, that they could not be perceived unless in a very general manner (*communissime*) by a certain sight.

THAT IT WAS NOT CLEARLY (*manifeste*) REVEALED TO THE SONS OF JACOB THAT THERE IS A LIFE AFTER DEATH.

2236. I heard spirits speaking together (*inter se*). There was a certain one, to whom it was said that in the life of the body they had obtained whatsoever they had desired, and they had wanted nothing farther, and why should they now, also, claim privilege in heaven? It was replied that it would have been proper (*oportuerit*), also, to have revealed to them that there was a life after death. It was then answered, if the life after death had been revealed, and these were so prone to worship other gods, what would it have amounted to (*quid inde*), therefore of what quality would their life have been on that account (*inde*)? —1748, June 7. It was added, since they never would have refrained, because they could not have refrained, inasmuch as they desired to be the greatest and most opulent in the world, if they had then also thought concerning the other life, what would it have amounted to (*quid inde*), but that they must perish?

IN THE WORLD OF SPIRITS THAT THEY ARE EXCITED ONE BY ANOTHER,
ALMOST LIKE AS ONE MAN IS BY ANOTHER.

2237. It was observed, when it was permitted *one* (a single) spirit and his company to plot (*cogitare*) any evil or baseness (*spurei*), that forthwith others, who are of like family, are excited to whatsoever malice or baseness it may be. In this way, also, are souls and spirits disclosed as to their quality; for when in a state without reflection, wherein they are, as it were, left to themselves alone, then are they straightway excited to like things, and are known as to what place they are in, and of what quality they are.

2238. But it is not permitted spirits to do so but at certain times, for they would thus speedily contaminate the world of spirits, because they are so prone to flock together, that they flock together in a moment, inasmuch as they act from nature, not from premeditation.

2239. From these and similar things it may be apparent that did not the Lord rule the universe, the universal world of spirits would perish in a moment, therefore [also] the human race; wherefore as soon as the reins are loosened, or momentary licence is granted, forthwith is it also checked. This, also, was *spoken* (said) to the spirits, and they cannot deny it, because the matter was so; and now, also, they confirm it.—1748, June 7.

OF WHAT QUALITY ARE THEY, AND WHAT THEIR PUNISHMENT, WHO
ARE WELL ENDOWED WITH GENIUS, AND ONLY STUDY WHAT
SERVES TO PERVERT MAN.

2240. In my sleep I seemed to myself to be in a ship, with others, from which, when I came out (*ascendi*) upon the land, I stood in a higher and higher place upon a mountain facing (*spectantem*) the sea, and I saw that the ship beneath was steered about (*circumagi*) by a pilot at pleasure (*voluntario*); and then, as if there were horses put before him, he directed the ship in gyres and vortices, with the purpose that they should perish who were in the ship. After such gyres he at last directed the horses under the waters, so that it was submerged with those who were therein. There was a man (*vir*), a virgin and infant in the ship, concerning whom I then thought and pitied them, awhile.

2241. While I was in that sleep, and while they were submerged, of whom I saw one slightly emerging from the waters,

suddenly I waked. Some spirits lamented that they should have been in the ship and been submerged. To themselves they appear quite like those who emerge from the waters with flowing hair, and surrounded with water, not knowing other than that they would perish.

2242. Then appeared to me, in a wakeful vision that was very clear, a sort of continuous ovarium, of numerous (*multiplieatis*) eggs, of a fiery red colour (*rubentibus flave*), cast forth (*evomuit*) by something (*quis*) in a continued series, with rapidity, so many, and arranged in that series, as cannot be described. These eggs, thus cast forth, and wonderfully aggregated (*glomerata*) in series, signified that poison which is called (*Etter*), thus the poison of dragons. These things appeared to me in a waking vision.

2243. Afterwards I perceived and heard that that shipmaster (*naulerus*), who at pleasure (*voluntario*) steered about (*circumducebat*) the ship with horses, in the deep, in order to *submerge* (drown) those who were therein, was miserably distorted by many spirits, and so mangled, as to all bodily parts, that scarcely anything cohered. This was done to the reality (*actualiter*) to his great suffering (*dolor*), so that there appeared to be nothing that was not all mangled (*laceratum*).

2244. A certain spirit said that he was such a one in their company as dictates very many ingenious things, and produces phantasies, which would delight them, because he was also able to produce visions in their presence to amuse them, but yet would afterwards hurt them, and these would be turned (*torquerentur*) into evil. A certain vision was also represented by them to me; wherefore they were willing indeed to have him amongst themselves, but as he was of such a character, they could not endure [him].

2245. Hence it may be apparent what sort of punishment is inflicted upon such as abuse the gift of genius and shrewdly moisten the eyes, to hurt others, thus to destroy them, for by delectable phantasies he, as it were, delights them, but under these wounds, hurts, and kills.—1748, June 8.

2246. For with such are very many things that are mingled with worldly corporeal facetiæ, as also pleasant (*jucundæ*) corporeal ideas, moreover witty things (*sales*), very hurtful to what is sincere (*honestæ*) and spiritual. The punishment thereof is that such things shall be separated and dissevered, because if they were together—for they do thus often rush together (*recurrunt*)—then they would destroy societies—for those things are excited in the societies that are artfully put together (*implexæ*) by the acuteness of genius, in order to hurt the neighbour. These things are seen at one glance by the angels.—1748, June 8.

WHAT REFLECTION IS.

2247. I spake with spirits about reflection, [to the effect] that because spirits, who lead man, are not endowed (*absque*) with such a reflection as belongs to man, in the body, [derived] through the senses, they cannot, therefore, see anything in the world, as spirits do through mine: for as often as I was allowed to bestow upon them reflection or attention, and this I plainly perceived by a spiritual idea, then they said right away that they saw all and each of such things, to which was directed the reflection given me and shared with them. They said, almost as often, that they saw nothing before [that] reflection was given them. This occurred quite frequently, so that I can confirm it by manifold experience, [namely] that a spirit sees nothing through the eyes of another man, and that souls and spirits greatly wondered that they had, as it were, again entered the world wholly as if they were then in their own bodies. This also, at that time, do they attest.

2248. The discourse was then concerning reflection, and it was shown that it was almost similar in man's case (to my own experience) when I was in a place where a bell sounded every hour, and exercised no reflection thereupon, or did not attend to the sound of the bell; at such times I never could be aware that it had sounded, nor indeed had heard it, because without reflection [concerning it]. And this [occurred] frequently [so] that I was astonished. It was also the same with the sounds of larger bells, and likewise with all other objects. My experience with one thing was different from what it was with another (*apud unum aliter ac apud alium*), so that there was indefinite variety, and this as much in reference to objects of hearing as those of sight, smell, colour, touch. So that as regards touch, without reflection, there is no feeling (*non sentitur*) in this part, or in that, but when attention is given (*attenditur*) immediately sensation [is perceived], as now while I write that it is so with touch, and press my pen, and [find] that it is so with it. In a word, it is the same in indefinite things. From these things it may be concluded that a spirit might, as it were, put on man, because [he has] not [man's] reflection; therefore that he cannot see through the eyes of a man, nor can reflection be given [him] except by the Lord alone. In like manner [that he cannot] hear through the ears of man—for that spirits do continually reflect I have perceived with manifest sense, and indeed very often with pain (*dolore*) and a sense of compression and hard attraction, etc.

2249. Further, reflection is given to man, soul, spirit, and

angel, which they are not aware of, and do not observe. Such as they possess in a state of peace and innocence, in corporeals, in a state of ignorance, and the like, as also in [their] minutest (*particularissimis*) things, to which they do not pay any attention (*ne hilum attendunt*); by which are impressed what [is suitable] to them in the other life, and conduces to their felicity. This reflection is interior, unknown to man, as is the case with the interior memory, and with his regeneration. This reflection is the gift of the Lord alone.

THAT ALL THE PROPRIUM OF MAN IS HARD, CONSEQUENTLY OSSEOUS.

2250. It can also be seen by a spiritual idea that the proprium of man, hence [that] of spirits, is not only black [for] so it appears, but also hard; wherefore also is it called osseous. The reason is, not only that man's proprium is but an organism (*organicum*), wherein since there is no vital juice, spirit, and blood, it hardens and becomes, as it were, osseous, but also because man can of himself [do] nothing. Wherefore in himself he is viewed as it were osseous, wherein is not of vital juice. Life, which belongs to the Lord, alone causes man to soften; and the more spiritual and celestial life diffused through each and all the things of man, without and within his structure and around the component structures [the more is this] without, although it appears within. Wherefore the less hard a man is, that is, the less he has from himself, and the softer, as said, or more fluid, so much the more perfect (is he), as may be apparent from the fibres, which in infants are very soft, but in old men are becoming hard, as well as in the inmost fibres, there is nothing but a fluid (principle), because it is the spiritual principle which in compounds appears hard.—1748, June 8.

WHAT SORT OF MODE OF SPEAKING WITH SPIRITS IS ALSO GIVEN.

2251. I also spake with spirits by ideas alone, without words, and they understood as well as with words, by [my] merely representing from internal sight, as was the case when [I told them] what I ate: I represented merely from the internal sight what I ate, without words, and they clearly (*bene*) comprehended; and if also at the same time (were represented) these things, viz. whatever a man has on his table, or whatever is worn on the same occasion, or whatsoever it might be which was displayed to the sight, they were immediately understood and seen by the spirits by the discourse (*loquela*) of ideas without

words. Some better understand and perceive (this discourse) than that which is carried on by words, for they are in the like. Sometimes [the discourse is not carried on] save by subtle thoughts, and these are better perceived than if [one] spoke in words. Some do not love to speak, but they are so shrewd that they immediately perceive the sense, together with the affection, and indeed in an instant, for it is not memory which operates with them, but it is the natural disposition, which they are unwilling to acknowledge, but suppose that they have such (a memory) as in the life of the body, but because they put on the memory of man they so imagine from a fallacy of sense.—1748, June 8.

THAT SOULS, EVEN RECENTLY AFTER DEPARTURE FROM LIFE, AND SPIRITS, ARE ENDOWED WITH MORE EXCELLENT GIFTS THAN WHAT THEY POSSESSED IN THE LIFE OF THE BODY. (*Multa dote polleant, præ vita sua in corpore.*)

2252. (((Concerning the faculties with which souls are gifted after death superior (*præ*) to what they enjoyed in the life of the body, see elsewhere. Besides, those who come into the other life possess in a greater or less degree, according to societies, the activity of their former life; but still, they are much more prompt and more sensible, and sagacious, and quicker to understand and perceive, than when they lived in their body, by reason that in the other life they are without such impediments and stays (*remoris*) as [belonged to them] in the life of the body. In the life of the body the objects of the sense are active (*agunt*), the memory of sensuous and material, anxieties as to the future, various cupidities excited by objects, are active: there are cares for many things, all of which are removed in the other life. Wherefore when these are removed, they cannot but be in a more perfect state of understanding and perceiving than when they were men. Sufficient observation of this from experience has been granted me.

2253. But still remains the same activity of life and thought, when souls and spirits, as belonged to them in the life of the body. They are entirely similar to themselves, with no difference scarcely, only that their faculties are more perfect, because much freer, from causes now stated. This also I observed to-day.—1748, Sept. 8.))

THAT THE WORLD OF SPIRITS IS LIKE WHAT MEN ARE IN THEIR THOUGHTS.

2254. Man cannot be known in the world as to what is his

quality inwardly, because in his exteriors, face, gesture, and speech, he feigns sincerity, probity, piety, from various reasons, on account of the law, decorum, his own gain, cupidity of honour, so that it rarely appears what is his quality inwardly in his thoughts, even to friends, yea, occasionally to his warmest friends (*amicissimis*). He cultivates friendships for the sake of gain, although he might hate (*odio persequeretur*) [such friends] and the like.

2255. But when the body is deposited, or these externals thrown off [as], when he becomes a spirit, then does it fully appear what is his quality inwardly, or in his thoughts; with what cupidity endued, with what insanity, for there they cannot simulate; this is forbidden. If he should simulate, it is straightway perceived, and he is cast out of company. Wherefore since only insanities rule man in his thoughts, he is of such quality when he comes into the world of spirits, so that the world of spirits consists of mere insanities, one of whom pursues the other with hatred, and would destroy him in a moment; hatreds and discords rule to such an extent, that hence they receive their chief delights. From this any one could perceive that, since there are so many myriads of such spirits, if the Lord did not rule the universe, there would be a most wretched state with all who depart this life, consequently with the human race, which is ruled by the Lord through spirits. These things are said and written in the presence of spirits who are silent.—1748, June 8.

CONCERNING A CERTAIN DISCOURSE WITH THE JEWS.

2256. When they departed some distance off, towards the city Jerusalem, some of the principal men (*primores*) of the Jews, lamenting that they departed, for they desire that they should be present, and speak, and make plots (*machinari*), at last, as is customary with that nation, plotted that they would say something to me which yet was a fiction; and they said that they have found a certain Jew, who speaks similarly with them, and that he says to them (they spake by undulating, as it were, from afar), whether have I known their Messiah, who should lead them into Palestine with greater miracles than Moses. But it was given to reply to them, whether should he live to eternity, as is predicted by the Lord concerning Messiah. Thereupon they were ignorant what to say, and they consulted a long time, not knowing what they should answer, because [Messiah was] a man. Their consultations how they should reply, I did not hear, but [there was] a

murmur amongst them for some time. At last they replied that he would live to eternity, thinking that the Lord would preserve his life to eternity.

2257. But then it was again given to rejoin to them, whether should the rest of the Jews also live to eternity, for were they to die after a few years like the rest, what profit would their Messiah be to them? For that is nothing which is not eternal; everything else, because temporal and momentary, is nothing which expires and becomes nought. They answered that they would die, but that still the Messiah would raise them up in the other life, because He should teach and persuade them that there is another life. Now again it was given to reply to them, whether, as Esaias and other prophets say, the Messiah should be so humble and despised [sit] on the foal of an ass, or whether [He should be] magnificent; whether or no He should be cut off, as the prophet says, and other things beside, which the prophets say. At last, when they knew not what further to frame, they said that it would be to Him as the prophets say. They say that they cannot answer otherwise, for they have from the prophets that He shall come.—1748, June 9.

CONCERNING CERTAIN WHO WERE RAISED UP INTO HEAVEN.

2258. Certain who were in faith were raised up into heaven, and others who were not in faith were indignant that others should be raised up, and not they. Wherefore they also were brought into the company of the celestials, but they said that they were straitened [for breath] (*angustarentur*), and instead of heavenly joy only experienced straitness. Wherefore, also, were they expelled thence by themselves, for they could not be in the society of the celestials and their joy, though the former ones had said that they were in full joy.—1748, June 9.

THAT THE REPRESENTATIVE CHURCH IS THE BODY OF THE CHURCH.

2259. The Church, like man, has a soul and a body; it is the same with heaven. The representative Church, which consisted only in externals, resembled its body, wherefore also it must needs die, that an interior Church may come forth; and this likewise, that a more interior [Church may come forth]. It was with the Church successively in time as with heaven at the same time. The Lord, who is alone Man, Heaven, and Church, ought therefore to fulfil all the Law, even the external one, because all things were a representation of Him, and

look to Him: I spoke of these things with the celestials, and it was confirmed by them. They also, while I write these things, flow into my hand, as [they did] into my thought, for [my] thought is as it were abstracted.—1748, June 10.

CONCERNING THE JEWS.

2260. I heard some one speaking of the Jews, that it is such a nation as to be wholly different from other nations, and that it is innate (*insitum*) in that people (*c. i.*) to attempt to destroy and pervert whatever belongs to society, even in small as in great things, for wherever the occasion is furnished they intermix themselves, and have not a greater delight in anything else than in destroying the laws of order, that is, the laws of society. The reason is [that they] have taken up hatred against love and order itself, which is the Lord; and that their heads are such. These things also I do know, having been instructed by much experience, in fact, that of two years.—1748, June 9.

2261. Such a nation is not given under the sun; the idolaters of every region are much better: Mahommed wondered that such a nation could have existed and subsisted. This it may be proper to recall from a former experience.

THE MOST UNIVERSAL SENSE, THE UNIVERSAL [SENSE], GENUS, SPECIES, THE PARTICULAR, THE INDIVIDUAL, THE MOST SINGLE (*singularissimum*).

2262. In the sense of the Lord's Word are everywhere given universal and singular senses, which may be apparent from this example [the word] Gentiles (*gentes*); when it stands for those who are to be brought into the Lord's kingdom, therefore in a good sense [it means] in the most universal sense, all in the universe, in the heavens and earths (*terres*), as well [those] who are [now], as those who have been, and those who are to come, in all worlds, in the universe; in the universal sense [it stands] for those [who are], have been, and are to come, in one world, as in ours, in every kingdom. The genera are more numerous; they are like kingdoms [or] doctrines, thus [those] in every world. Next are given species of these. In every kingdom, or every genus, are species, consequently they are very numerous. Particulars are still more numerous (belonging) to every species. Individuals (*individua*) belong to every man, as to his intellectuals and voluntary things; the most single (*singularissima*) belong to every idea and little affection (*affectuuncula*) of an idea.—

1748, June 9. These things [are written] in presence of spirits who hear [them].

THAT THE PHILOSOPHY OF MEN IS ONLY A VOCABULARY.

2263. I spoke with spirits concerning the philosophy of the world, wherein they place wisdom, [to the effect] that it is but a vocabulary; for it is there treated as of qualities, accidents, forces (*viribus*), substances, and the like, as also of spirits, and other such matters, and they care for nothing else than to know what these words signify, as [for instance], what [is signified] by accidents, substances, and many other [words], and they dispute concerning the signification of words, as if there was anything real therein, when yet they are only words. In like manner when any signification is found out [*invenitur*] whether or no they signify it, so that they may be comprehended by one word, therefore by one idea. But those who do this possess many truths, because they were able to see it from experience in themselves and the world; but because they dispute about these things, everything becomes confused and dust, and they inhere therein, consequently in material and corporeal things, so that hence [results] nothing but darkening (*obfuscatio*) of the true light (*lumen*).

2264. Wherefore since they wish to enter by such things, into spiritual and celestial things, they precipitate themselves into mere shades, as when dust wishes (*velit*) [to enter] the clear light. Thus the light (*lux*) is darkened, as it were, by shower (*nimbus*), cloud, darkness (*tenebris*), fog, wherein they then place light and wisdom. Wherefore their wisdom is mere obscuration (*obtenebratio*) of the light (*lumen*); thus they blind themselves, and no mortals are less wise than those who proceed thus, and who wish from such philosophy, which is such dust, to enter into spiritual things, as, for example, that spirit is a substance to which (*quibus* for *cui*, I think) modes are not to be ascribed; when the dispute is concerning substance and modes, what they are, what thence [arises] but mere fogs, thus errors, consequently negations.—1748, June 9.

CONCERNING THE WISDOM OF SPIRITS, ESPECIALLY OF ANGELS, AND
CONCERNING THE INSPIRATION OF THE LORD'S WORD.

2265. Besides the gifts with which souls are endowed after death, of which [I have treated] here and there, they are also able to know when the Lord grants, what is in an idea; for they

perceive the varieties which inflow, and hence see as in clearer light, what [there is] of the false, and what of the true, as well as what evil and what good.

2266. In like manner how it is with the societies of spirits, which operate into their ideas and communicate theirs therewith, thus of what quality are the societies of spirits in that state; this was also given me to know, though obscurely. When the cogitations (*cogitata*) of many societies flowed into one idea, or notion (*cognitio*) of a thing, then was it given to know of what quality was the difference of opinions generically (*in genera*), thus of what quality was the world of spirits who were then around me. The angels can perceive this more clearly: hence may be apparent in what wisdom they can be who have faith in the Lord, and that in the other life they know, even spirits of lesser genius, more than man can know (*scire et nosse*) if he should live a thousand years.—1748, June 10.

2267. Certain were then raised up into heaven that they might see or know how those things were, and thence they told me that they thus saw what a multitude might be of this or that opinion, thus could be within some if it were in order (*sic in aliquibus, ordine*): so that they could know plainly enough how many societies then present differed, and how many agreed, and had they been in the heaven of angels could almost have numbered the societies which were nearest, but not [tell] how there was influx into the more remote (*non vero quomodo remotius in eos influit*). Hence any one may conclude that the Lord knows the most single (*singularissima*) things in the universal heaven, as well as in the human race, which is ruled by spirits; for that spirits and angels can know such things is the gift of the Lord, which is diminished and increased at His good pleasure, as well that the Lord disposes each and all things. This I now also perceived by an angelic idea.

2268. In a word, every idea, and every little perception (*perceptiuncula*), and least of affection, is in its own order, or have their own order, from the common principle which inflows. This cannot but be incredible to every one; but still it is the truth; for otherwise man, spirit, and angel could not have even the least idea, which was shown me by manifest experience, and confirmed by those who were raised up into the sphere of that light.

2269. When they were raised up into such a sphere, it is above the head, quite high, but a little to the front.—1748, June 10.

2270. They especially observed what is the inspiration of those things that are written in the Word of the Lord, for now it appeared to them how [it took place], and what faculty flowed into those things which were written by me, yea, not only into the sense, but even into the single words and ideas of words, yea,

it seemed to them as if certain held my hand, and wrote, deeming that they were those who wrote. This was also granted me to perceive by a spiritual idea, yea, as it were, to feel beforehand what was in the most single (*singularissima*) [idea] of every little letter which was written: hence it is, as in clear light, that the Word of the Lord is inspired as to every letter.—1748, June 10.

CONCERNING WHAT IS TO COME.

2271. Angels do not know what is to come; the Lord alone knows, and he to whom He thinks worthy to reveal it. I first perceived something to be, as it were, execrated when certain desired to know what was to come, for thence some think to know whether [a thing] is true or not, as is the case with men on earth; but in the last times miracles do not occur, nor are things to come predicted, for many reasons: one only it is permitted to adduce, [namely] [that] the angels, in order that they may be in felicity, must not know in the least what is future, for the Lord looks out for them, what they think, every least moment. So the Lord hath said that they were not anxious about the future. Moreover, the knowledge of the future, after which spirits long very much, would involve very many things that would disturb them, and order; wherefore also it is wholly opposed to the government (*regimen*) of spirits and angels, who must take nothing to themselves (*ipsi* for *ipsis*, I think) of their own, but what is permitted them.—1748, June 10.

CONCERNING THE ACTION OF SPIRITS IN (INTO) THE PROPHETS IN FORMER TIMES.

2272. It is known from the Word of the Lord that the prophets in former times (used many postures), *had various gestures*, and that if they had lived to-day and performed such things they would be regarded as obsessed: take, for instance (*sicut*), that Saul laid down naked, and many such things; from which it may be concluded that they were wholly obsessed by spirits, who occupied their body, and all the senses and functions of the body, so that they thought that they were wholly his body.

2273. How it was with the prophets of that time was shown me to the living experience; for during a whole night, in which I waked at intervals (*vicibus*) until morning, I was obsessed by spirits, who so occupied my body, and all that belonged to my body, that I hardly knew, but in a very obscure manner, that it was my body: nevertheless I was still myself (*eram mihi*), I

could think apart from [my body], but as if excluded from the body, and having the thinnest part of [my] body, since spirits occupied the whole [thereof].

2274. When the spirits came, then appeared to me little clouds aggregated in various forms, part ending in sharp points (*desinentibus acuminatim*), part otherwise, with variety: the clouds thus aggregated were black, and it was then indicated to me by persuasion that they were such spirits: I thought that they were insane spirits, who were permitted to obsess me, for such were signified by the clumps of cloud, aggregated together variously.

2275. In the morning there was seen by me a chariot with two horses, wherein was a man, who was carried; then a horse whereon one sat, who was thrown off (*rejectus*) by the horse backwards, and there lay. Then the horse, as it were, kicked up his heels (*recalcitrans*), and another then sat on the horse: the horses were generous (*generosi*), as they are called.

2276. I do not yet know what is signified by the chariot with the pair of horses, and by the horseman who was thrown off backwards, and by another sitting [on that horse], unless it relates to those things concerning which I am now instructed, that in former times when there were such prophets, or those with (in) whom in former times spirits acted and spoke, that [such] were those who were thrown off backwards by horses, concerning whom [it is also treated] in Jacob's prophecy, and perhaps elsewhere, and by another sitting [on that horse], was signified the state of that time, when spirits act into man: I saw the chariot and horses in wakefulness; wherefore the throwing off [of the rider] by the horse, and his kicking up the heels (*recalcitratio*), signifies also the mode of acting in prophets (*propheticum modum agendi*) [that there were some] who were thrown off (*rejiceretur* for *rejicerentur*, I think) backwards, and [they] succeeded who could sit upon horses, and not be thrown off. The horses, before the chariot, in like manner, were generous horses; but the chariot, not so noble, signified intellectual faith.

2277. By that living experience, of some hours' (duration), I was afterwards instructed by a living voice, as I admit, with persuasion, that in a similar manner were the prophets of old (*veteres*) obsessed, to wit, that when spirits occupied them they occupied the whole of their body, and then that there was nothing of man left, as it were, but that the spirits possessed each and all of his (parts), and hence directed themselves so insanely; the Lord nevertheless directing that they might not bring mischief on any one. Thus those who were obsessed had nothing of themselves left (*ita nihil eorum, qui obsessi erant*,

reliquum sibi habuerunt). Whether it had been the same with the prophets who wrote, and who knew nothing of those things which they spoke, or how much they had known whether (it was) only words which they had not understood, I do not yet know.

2278. They who were obsessed in the time of the Lord by devils (*demonibus*) were not differently circumstanced, besides which, these could bring harm upon man; but it was not so with the prophets.

2279. From these things it could also be plain to me that such obsessions of spirits at this day could not act similarly in a man who is in faith, to wit, that he himself does not carry on insanely (*non insanum gerere*), and is not such as the prophets of old who had no power over themselves (*qui impotes sui erant*), but that yet he could be similarly possessed by spirits, and notwithstanding be his own master (*sui juris*), that is to say, of his intellect and his will; for those who are in faith in the Lord cannot be possessed by spirits as to their faculty (*ejus* for *eorum*, I think) of thought and action.—1748, June 11.

2280. During the time that I was in such a state (*tempore quo talis eram*), I could hear spirits speaking, but yet they were as if separated, for they said that I was absent, being ignorant whether I was there together (with them), and that thus I departed from them.—1748, June 11.

2281. Spirits who possessed the body afterwards also spoke with me, saying that they did not at all know other than that they were the body as well as the life in the body. They said still further (*loquebantur usque alia*) that they knew themselves to be spirits, and many things (besides), but this (they learned) from me; because they thus possessed what was mine (*mea*).

2282. From these things it may be evident that exteriors or external men are exercised with such a prophetic spirit as was Saul and many others who prophesied, concerning whom (it is treated) here and there in the Word; and that thus they were wholly ignorant who they were (when) thus possessed by spirits. But verily, interior men who are in faith cannot be in such a state (*tales*), who, if they are possessed by a similar spirit, and only a similar one, are still left to themselves, as much in respect to their thoughts as their acts. Wherefore, also, is it predicted that the prophecies should cease, to wit, through the Lord, who should renew the interior man.

2283. Moreover, other prophetic influxes are also given, different from these (*quam tales*), to wit, (such) that they are wholly their own masters as to their thought, quite as in other respects, only that spirits speak with them; and when they are ordered (*iis imperatur*) to do similar things and to gesticulate, like as the true prophets were commanded, (as) that they should con-

struct walls (and) besiege (them), and the like, of which also the Word (treats) here and there; these influxes take place by internal persuasion, to wit, that it is so commanded by the Lord; and when there is such a persuasion they can by no means resist (it), because the persuasion is that it is so commanded by the Lord, and thus man acts as from himself. This also I was taught several times, through living experience, and know for certain that such is the case.—(This is) written in the presence of spirits.—1748, June 10.

THAT EVIL SPIRITS ESPECIALLY HOLD INFANTS IN HATRED.

2284. It is also given me to know by much experience that evil spirits especially hold infants in hatred; for often when I saw infants, they desired to harm them in various ways (*vario modo*), yea, to kill them, which was given me to know from their phantasies. Even the infantile, which they enjoy, do (these spirits) hold in hatred; in a word, (they hate) whatever is infantile, by reason that infants are innocences; thus they greatly pursue and hold in hatred the innocent. I inquired whether they also wished to do thus to their own infants. They said no; but (to those) of others, and that they cannot moderate such hatred in themselves. The reason is, because they hold in hatred the Lord, who alone is Innocence.—1748, June 10.

THAT PARTICULARS CAN BY NO MEANS BE FETCHED (*auferri*) INTO THE HEAVENS, NOR BE UNDERSTOOD BY THEM.

2285. Particulars are the words of every tongue, are the names of men, cities, and the like, which are in the Word of the Lord. These can by no means be fetched into the heavens, for they are the most finite things, therefore not at all suited to their ideas; wherefore only the significations of things (are thus suited). The speech of angels is not one of words, names, and the like, which are particulars; yea, it is unintelligible to spirits, because it only contains things which the speech of words involves. Nor could angels understand me when speaking, save through mediate spirits, by whom the ideas of particulars were translated (*transferrentur*) into universal (ideas) and significations of things. Nor do angels have such a memory, to wit.

2286. As the memory of corporeal and merely material ideas, which never agree (*congruunt*) with their disposition, such things are far beneath or without them (((from which it must be plain enough that by words and names, in the Word of the Lord, are

not understood particulars by which the sense of the letter (is bounded), but interiors which are angelic, consequently spiritual and celestial things, therefore Divine things. Wherefore if any one understands persons by Moses, Aaron, Abraham, Isaac, and Jacob, least would he be understood by one of the angels; for when angels enter heaven, entire oblivion of such things occurs with them, for they are endued with spiritual and celestial ideas, thus with universal (ideas) and significant things.—1748, June 10.)))))

THAT SOULS ARE GREATLY ASTONISHED THAT THEY ARE SPIRITS.

2287. ((A certain spirit now spoke with me, for he is quite high above the head towards the front, when he heard that I was speaking of spirit. He said what is a spirit, supposing himself to be a man, therefore wishes to know what a spirit is; and I told him that since there is a spirit in man, or since there is a spirit of man which thinks, and since the body only serves the spirit for living on earth, and is without it, and since bone and flesh can by no means think, that it is therefore necessary that the spirit should be in the body, and when the body deceased it lives, thinks, and speaks. I inquired whether he had ever heard what the soul is; he said what is the soul? I know not what the soul is; and when it was given to say,

2288. that he is now a spirit which he could know hence, because he is so high above the head, (and) that he does not stand upon the earth (*telluri*); that he could now perceive this, then being terrified, he fled, crying out that he is a spirit, that he is a spirit; because, as he said, he never knew it before, or because he has not understood what is the soul, nor that he is a soul. This occurred very often, (namely,) that they were greatly astonished at being souls or spirits, since they had never before believed it, because they had not understood what is the spirit and what the soul; so that they then complain very much (as to) whither they repair, not knowing where to dwell, and stay, and the like, that (concerned them) in the world. Then was it given to say to them that the Lord looks out (*consulit*) for them, and they have no need of houses, nor garments, nor food.—1748, June 10.

CONCERNING A REPRESENTATION OF THE PASSAGE OF JORDAN.

2289. When I was reading Joshua, chap. iii., concerning the passage of Jordan, many were exceedingly desirous (*ardor*

occupabat plures) to represent to themselves the passage of Jordan, because the land of Canaan signifies heaven, so that they might come into heaven. This also was granted them, and continued for an entire hour. It was represented that they were passing over (passed over the) Jordan with their families and whatever was theirs, as also that the ark preceded and stood in the midst of Jordan until they had passed over; all this was represented very beautifully before their eyes, and the thought (*mens*) was then inserted in them to think this a reality (*quod non aliter autumarent*), when I perceived with what diligence and earnestness they passed over, as well as that presently when they had crossed over, they heartily rejoiced. They kept up this for an entire hour or two; and meanwhile other spirits, who supposed this (mere) phantasies, desired to disturb them by various machinations, but in vain: they were constantly secure and passed over, as they now say.

2290. Meanwhile it was given me to think that the Lord grants such things to them for the sake of reformation, to wit, that certain long for such things and desire them out of innocence, just like infants, and that then they are endued with a state of innocence, together with thoughts about the heaven, signified by the land to which they were passing over. This also I perceived. Thus through delights was insinuated not only the knowledge of what (was meant) by the Jordan, the ark, (and) the land of Canaan, but at the same time under such infantile joy that was innocent he implanted similar things in them. Wherefore they who divided and did not refrain could never effect aught—in whom it is also insinuated that such infantile sports are of use, because they have in themselves the true end, or the Lord, who is Innocence itself (*Ipse Innocens*); and moreover, that the phantasies of no man and spirit, if considered, were like (theirs), which are so evil as not to bear comparison therewith.—1748, June 11.

THAT THERE IS CONTINUALLY (*continuatio* for *continuo*, I think) (GIVEN) BY THE LORD A PREPARATION (TO RECEIVE) LIFE, AND NEVER LIFE (ITSELF).

2291. I was in discourse with the angels concerning this, whether they receive aught of life, or whether each and all that the Lord operates in men, souls, spirits, and angels are only preparations (for receiving life); that they could never receive life as their own is a truth and confirmed; that they are only organs or organic substances of life, or vessels of life, this also is a truth; therefore that they are prepared only to receive

life, not to possess it, this also is a truth. By a spiritual idea the preparation was thus represented, as it were, by kinds (species) of receptions (*recipiendi*) destitute of life, and that they are only such kinds of receptions; these representations cannot fall into human idea while (man) is in the body.

2292. That, should they be prepared to eternity, they could never possess life as their own, is evident from other facts as well as from this; that there are so many evils in the natural mind, that (there is) nothing (there) but evil augmented by parents, by the first man, and through themselves during the whole course of their life; when yet, in order that they may be in heaven, there must be correspondence, which can never be given save in most general things. As, for example, if but one idea be assumed wherein are indefinite things, and all the indefinites are evils made up by associated evils on every side, because (the idea) is an image of the man, therefore (made up) of evils from the first parent, and of acquired evils; since, therefore, a single idea is of such a quality, and the indefinite things of the idea are such as pertain but to one kind of cupidity, and the kinds of cupidity (are) also innumerable in genus, species, and particular, how then can man ever be reformed so that there may be correspondence, except only in a few things, by which few the Lord leads them to heaven and keeps them in the heavens.—1748, June 11.

THAT SOULS, SPIRITS, AND ANGELS LEARN TRUTHS, AS MUCH IN A PLEASANT AS A SORROWFUL STATE, BUT WHAT IS THE DIFFERENCE.

2293. Spirits greatly complained when they heard certain truths, as that they were nothing, that they were only vessels and organs of life, that they can do nothing of themselves, and the like; which were very distasteful and offensive to spirits, especially to those who were stirred with self-love. But others learn truths in a pleasant state. Wherefore they complained that they should learn in so hard and grievous a state, for these truths were exceedingly distasteful to them. Then came the thought to angels and spirits why they are taught in a grievous state; but the reply was made them that the state in which they are when they learn has this property, that it returns or is recalled with the truths. Wherefore when a similar truth returns or is recalled, especially when it becomes familiar, and is, as it were, appropriated, then that sadness also returns, which is gladdened by the Lord and becomes pleasant; thus its sense is exalted. In like manner everything has relation to its dissimilars, yea, its opposites, as may be apparent from many

things in nature ; from taste, order, every object of sight, from a thousand other things, from the harmonies of music.—1748, June 11.

2294. Which also is the reason that the states of spirits are varied, so that thereto may be compared the vicissitudes of the year, as also of the day, to wit, morning, noon, evening, and night, also morning, or spring, summer, autumn, winter, also spring. But with indefinite difference ; with the angels (the changes) are like its noon, evening, and night, only as in spring-time, and they have spring, and so forth.—1748, June 11. Wherefore I observed that what constituted the felicity and gladness of some spirits was to the angels cheerless and unhappy ; because all things are relative.

THAT IDEAS ARE PERCEIVED WITH ALL VARIETY.

2295. Something was said by me, which certain spirits afterwards said was not so good as they imagined ; but it was given me to reply that it can never happen that one perceives similarly the idea of another ; every one (perceives) according to his disposition, so that the same idea or sense of ideas is never received by one like as by another, as also that every one receives according to his disposition, and some cannot, because of such quality, (perceive) what there was cheerful and good in the idea ; thus they conclude from their own (ideas), for in a single idea are indefinite things ; therefore they perceive (each) according to the quality of him who receives. Such is the case with regard to generals as well as singulars, interiors as well as more interior things. This was forthwith shown me. (There were) certain spirits among them who desire to punish, and when they began, I represented plumes in their hands, then palms ; they immediately said that we hold in our hands only rods, that is, without leaves, which was done that I might know how ideas are received according to different dispositions.—1748, June 11.

THAT PERMISSION, LEAVE (*venia*), GOOD PLEASURE, AND THE WILL OF THE LORD ARE IN ALL THINGS WHICH HAPPEN, BUT HAVE A RELATION (APPLICATE) TO SUBJECTS.

2296. It was given to make a distinction amongst permissions, which are divided also into genera, and these into species, as also (to distinguish) amongst leaves (*venias*) which belong to good spirits, and amongst good pleasures which belong to angels,

and (to divide) all into genera and species. Inasmuch now, as the will of the Lord reigns in each and all things, for He rules all things, therefore good pleasures, leaves, and permissions, are circumstanced according to subjects, like as when many think, speak, or do the same thing; one acts from permission, another from leave, a third from good pleasure, for each and all things are from an end.—1748, June 11.

CONCERNING THE INDEFINITE (*indefinitate*) OF ALL THINGS.

2297. Inasmuch as it has been said several times that there is nothing given in the nature of things which is not a certain very general principle, and contains in itself indefinite things, not even the idea of a single word; still more: one made up of many ideas, a spirit, was indignant that he therefore comprehended nothing because (there prevailed) the indefinite in everything, as (for instance) now, in fear. But it was given to reply to him that not only is there the indefinite, but an infinity of indefinites, of indefinites and still of indefinites; so that every natural indefinite is multiplied by indefinites multiplied so many times together; and then at the same time he was somewhat stirred by a spiritual idea to say that then he was nothing, therefore knew nothing, which is confirmed by the angels.—1748, June 11.

2298. Afterwards it was said by those then with me that if it had not been for the microscope, by which things could be viewed that were too minute for the eye to see, that they would have supposed, for instance, the greater parts of the body, because they could not see their interiors to be a one; still less (would have supposed) it to consist of indefinites. The microscope revealed that those things they previously supposed to have been a unit contain innumerable things; for instance, that a little worm, scarce visible to the minutest ray of sight, possessed organs of sense, viscera, as many as a large animal, cerebrum, spinal marrows, pulmonary pipes, organs of generation; so that there is not a single thing, not any member whatever, but could yet be detected by the microscope as to whether or no it consisted of follicles, pipes, vessels, fibres, and whether or no a vital fluid was therein, and so forth. Thus it must be evident how much is latent only in those things that are merely corporeal and natural. What therefore may not be latent in fewer things; for whatever vital principle arises hence, happens by mediate organic substances.—1748, June 11.

CONCERNING THOSE WHO WISH TO ENTER INTO DIVINE MYSTERIES BY
NATURAL PHILOSOPHY, OR THE THINGS OF PHYSICS.

2299. When the discourse was concerning spirituals, that which was perceived by me with a spiritual idea was perceived by a certain one materially; as it were, small white lines, which was a sign that spirituals are conceived of materially, which yet are not material things, because they are the powers of substances. When, therefore, they (who depend) on physics or philosophy desire hence to enter into those things that are spiritual and belong to faith, then their material ideas remain, which are thus represented in the other life. Such persons are very greatly afflicted in the other life when they hear the truths of faith, yea, even to (that pitch) of anxiety, that they suppose they can scarcely be cured. This was given me to know to-day by experience, from a certain spirit who was so long afflicted that they despaired of his (*cerum* for *ejus*, I think) being cured. But no disease or irremediable evil is given, because the power of the Lord is infinite.

2300. Such spirits have also this peculiarity, that they very widely diffuse their phantasies concerning spirituals, and, as it were, close up the ideas of others, so that others can scarcely perceive spirituals otherwise. Therefore, unless they are reduced to another state, they can by no means be present so long in the societies of spirits; whether (they can be among the societies) of the celestials, I cannot yet know, only that then thoughts concerning the causes of things, and the like, must be removed.—1748, June 11.

2301. But it should be closely understood what is meant by entering into spirituals through natural philosophy, to wit, that it is never forbidden to confirm the truths of faith and spirituals by the things that are in nature, because a correspondence of all is given; for then the truth has command, and natural truths serve to confirm it. Human minds are so constituted that they thus may better acknowledge spirituals, for no one can have any idea of purely spiritual things save by the things in the world; even (in regard to) words by which senses are expressed, the ideas thereof are material; for then the Lord leads and inflows, who is Truth itself, and thus the Lord illuminates the mind by confirmations. But to believe nothing, or to acknowledge no spiritual truth, as not even to (admit) a heaven, angels, spirits, the life after death, and many (other) things, unless they are seen and perceived by natural philosophy, or as they say, unless they are demonstrated to their senses, this is wholly forbidden; then do they become of such sort who be-

gan thus to examine.—1748, June 11. Wherefore they wish to see spirituals and celestials from naturals, which is impossible. How can that which is compound, as I may say, enter and penetrate those things that are components; this is against all possibility; wherefore if it attempts, would either be burst asunder, and so perish, or be struck blind so as to see nothing at all. But from spirituals, as from components, the compounds may be seen and wholly discerned.—1748, June 11.

THAT THERE IS NO NEED OF REVERING ANY SPIRIT.

2302. It was said by spirits, because perceived by a spiritual idea, that they should never be revered, for they continually desire and insist upon it that they may be feared, and others and men revere them, for it is their greatest desire (*studium*); but inasmuch as their state is continually changed, they cannot think nor speak of themselves, nor remember anything of themselves, nor punish, nor reward; therefore they should not be revered. The Lord alone is to be revered, who knows each and all things, and rules the universal heaven and earth, [and] rewards and makes good. Angels likewise are not to be worshipped, still less adored, for the good they do is not theirs, but the Lord's, which all the angels confess; otherwise they are not angels: yet honour is done them so far as they are the Lord's.—1748, June 12.

(THAT IDEAS, WHEN SEPARATED, ARE ASSOCIATED BY THE LORD WITH MANY OTHER IDEAS WHICH SERVE TO MAN'S (*ejus*) FELICITY.)

2303. See what was previously said, [namely] that ideas are of a *multiple nature* (manifold), and that there are so many things in a single idea as to exceed the faith and apprehension of man: from so many multiplied and multiple things grows up a single idea, which sometimes is so hideous (*deformis*) that were it presented to the eye, with such things as are annexed thereto (*alligata*), or a form like it appear, men and spirits would abhor themselves, so that the devil cannot be more hideously depicted. Yet men and spirits love such their ideas, and think them to be more beautiful than everything in the universe. Wherefore in the other life such things are separated by the Lord, so as not to cohere, and [ideas] may not be so hideous; for since man is man because he thinks, and thought is a series of ideas, man [himself presents] such [an appearance] in order that he may not so appear (*ne sit talis*).

2304. Such ideas are separated, and, indeed, in such a manner, that to those things which are in a single idea other things may be adjoined; so that when that idea comes forth, then those things which are associated therewith may at the same time come forth, or such things as are also adjoined (*adjuta*). Hence as soon as his idea comes forth, the Lord inserts those things which He has associated or added (thereto); thereby the idea is turned into a beautiful one, according to the good pleasure of the Lord; this is the good of the subject. In the other life ideas (themselves) cannot be disfigured, because such is the state of spirits that they are not allowed to act from license or their own free will (*proprio arbitrio*). Concerning the state of spirits, see elsewhere.—1748, June 12. * *

2305. When any soul or any spirit comes amongst others, there are forthwith many who are carried away by a desire of examining (him) and of knowing what his quality is, therefore they examine him in various manners; then, also, there are many who scarcely think of anything else than to find something of evil, to rush on, chastise, and punish; such is the ardour by which many are carried away, so that they are, as it were, torturers, although in the life of the body no such thing is heard of by them. Then when they examine, the Lord permits only that which (is made up) of their ideas, and in their ideas, to come forth that pleases Him; for if all the evil and filthy things which belong to ideas, and are in ideas, should come forth, they could never subsist, but would be, as it were, mangled by swift dogs. Thus the Lord, of these things that are made up of ideas, and are in ideas, permits only those to come forth which are to be reformed, and which are not reformable without the punishment of vastation. Wherefore all permissions, punishments, and species of vastation are for the sake of good.—1748, June 12.

2306. I sometimes wondered, and spirits also, that such ideas as are mere phantasies, and the phantasies among them have the same effect which the senses have in the body, to wit, that they not only seem to themselves to suffer pains and very many things, but that they perceive them in reality, so that their phantasies have an effect, as it were, real or sensitive. Wherefore they could not know why these could be called phantasies, since they are perceived by the senses in reality. But it is the fact that their phantasies have so real an effect, inasmuch as they are of such a character as to believe it. But when they receive faith from the Lord, then they at the same time receive the gift or the faculty to be capable of being withdrawn (therefrom), and to be led to believe that these are phantasies; wherefore they are then *removed* (raised up) by the Lord. It is not so before, except in a certain miraculous manner.—1748, June 12.

(((((THAT MEN AND SPIRITS MAY BE LED TO GOOD BY THE LORD,
SO FAR AS THEY RECEIVE FROM THE LORD.))))))

((((((((Many spirits complain that they are of such a character and cannot be different; wherefore they undergo vastations, and much besides (*plura alia*), in order that they may be such (as the Lord wills), and when the Lord has increased and added the things that are of true faith (they are such as He desires).))))))))))

THOSE WHO HAVE HABITUATED THEMSELVES TO SPEAK OBSCENE AND FILTHY THINGS IN THE LIFE OF THE BODY, RETAIN THE LIKE IN THE OTHER LIFE.

2307. I have heard of certain spirits, who, when anything obscene, yea, filthy, was excited, could not have abstained therefrom, but babble the like so that it offended the ears of other spirits, some of whom on that account withdrew. A certain one said that he had become accustomed to such things in the life of the body, and yet he was such as could know what was true as well as other spirits; wherefore such a habit should be guarded against, because it remains, and (the offender) is ejected from society.—1748, June 12.

CONCERNING THE SPEECH OF SPIRITS WITH EACH OTHER.

2308. That spirits speak together is true, but how their speech is carried on (*fit*), whether by a species of vocal articulation, like man's speech; concerning this I spoke with spirits. They supposed that they also spake articulately, and, as it were, by words of sound; but when it was more considered, I was instructed that (it is) not by words (and) the articulations of words, still less by sound, but by ideas similar to the ideas which are formed through words. For it is known that man when he hears (any one) speaking, attends only to the sense of the words, therefore not to the words, as any one may know from his own experience; therefore (that he attends) immediately to the sense of the words, that is, to the ideas formed through articulated words. Spirits when they speak together through such ideas do not reflect on the words and articulations of words and sound, any more than man whenever (he speaks), since they attend closely to the sense of the words. Wherefore spirits, because they do not reflect thereupon, cannot suppose otherwise than that they speak just like men.

2309. But because (they spoke) with me in a sonorous manner, and with articulate words, thence they also supposed that their speech with each other was similar; but this is not so, because their ideas fall with me into words, and thus they suppose that the words, as also the tones of the voice, are from them. That the matter stands thus may be sufficiently evident from this single (fact), that they speak to me in my vernacular as well as though born therein, although they were born thousands of years previously, or in quite another region; yea, are even infants who have never arrived at such an age as to be yet able to speak.—1748, June 12.

CONCERNING INDIGNATION AND ANGER.

2310. The world of spirits is of such a character that when any relaxation is granted them, then are they immediately filled with indignation and anger; and it was granted me to perceive how in the world of spirits reigns indignation and anger, that (it prevails) in the minutest things of the senses and the perception, so that not so much as the least thing can be given but is occupied by the common indignation and anger, or the common sphere, and turned (*vertitur*) into evil. The reason is, that when hatred reigns, there also reign such a common sphere of indignation and anger against all that is true and good; I speak from living experience. Wherefore, unless such spheres of turning, or turnings (into evil) as I may call them, were restrained by the Lord, man could not help destroying forthwith all that was still true and good (in him), yea, even his pleasurable principle, for indignation is anger as soon as any happy or pleasurable principle is there; for it is envy, because (proceeding) from hatred.—1748, June 12.

2311. Hence it might plainly appear that in the whole world of spirits reigns hatred against the True and the Good, therefore against the Lord; for not the least perceptible (*sensibile*) thing could be given me wherein it did not reign (which) it did (not) wonderfully bend and pervert; and this is in the common system of that world, that it would inflow into all, and entirely avert them from all that is true and good, and wholly pervert the true and the good, did not the Lord rule the universe. (This) experience occurred quite plainly to me, in presence of the angels and (such) as did not wish before to believe, that the Lord rules the universe.—1748, June 12.

2312. Then was it given to perceive that hatred of the true and the good, consequently that anger (proceeds) from the interior of spirits, consequently of men, thus is inrooted; for it was

so subtle, perceptive (*perceptiva*), and common at the same time, that it could not have been distinguished whence (it came), therefore because (it proceeded) from the conatus of all. In order that I might be (gifted) with subtle perception, it happened as soon as I awoke from sleep, at which time there was a subtle perception of those things which (are) in the world of spirits; it is otherwise when I (have been) long awake, for when first awake, then all things are perceived in repose of what quality they are; but (this is not the case) during a disturbance (*turba*). The thoughts of spirits are also excited and disturbed by the confusion (*turba*) of wakefulness, wherefore perception is not so subtle at that time as at the first waking.

CONCERNING THE PHILOSOPHY OF MAN, HOW IT BLINDS THE MIND.

2313. It was given to explain in presence of spirits how the philosophy of man blinds the mind, so that at last the truth is shaded and hidden so that it cannot at all appear; and it (was shown) by continued representative spiritual ideas, to wit, how the light for perceiving truths is given man by the Lord, and how such things as constitute the faculties of perception pass into artificial modes of reasoning, and at last into mere terms and controversies about terms, and how controversies of controversies arise, so that at last all reasoning is, as it were, covered over by such things, so that not the least light can shine through; therefore that some confessed that they see not the least.

2314. Since such things were exhibited by representative spiritual ideas, and yet the light can appear when these things are removed, therefore that it is impossible for any truth to be seen by him who is immersed in such things, when yet the light can appear to boys, women, and the untaught who give heed; this was so demonstrated by spiritual representative ideas, and therefore (shown) me in clear light that such was the case, that it can never be denied. But how spiritual truths are not only obscured so as to be, as it were, none, but are also perverted, (I shall treat) elsewhere, if the Lord think worthy.—1748, June 12.

THAT SOCIETIES ARE CONTINUED, AS IT WERE, IN A CONCATENATED SERIES.

2315. Since, therefore, heaven resembles the body of man, and its parts (societies) are also associated in a certain continual series. In order that I might know it by living experience, it was given me to say to a spirit not far from me that he should

not only reflect about me, but also about those who are around him; for without reflection can nothing be known that is at the side or round about; and when the power of reflection was given him, he said that he observes so many things that he cannot declare them; and they said that he should not reflect about them, because they are ignorant why these things (*hie* for *hæc*, I think) occur.

2316. Hence it must be evident that the societies of spirits form a concatenated series, so that one is related (is referred) to another in a series arranged in a most orderly manner, and that he who spake to me was a sort of subject looking hitherward, to which very many others are referred (related) who scarcely knew anything about me. Therefore the order of things, the series of order (and), of co-ordination, and the subordinations of the societies in the world of spirits and in the heavens are incomprehensible. There are in the heavens, as it were, perpetual centres, and a mutual relation (*respectus*) of all, not comparable to the relation of circumferences to centres, but, as it were, of continual centres amongst each other, from whose co-ordination each and all things are co-ordinated.—1748, June 12.

2317. There were others to whom it was also given to see the multitude of spirits who were overwhelmed with amazement; at length, returning to themselves, they acknowledged that they are nothing, since the kingdom of the Lord is of such extent and vastness.

2318. When I suffered my ideas to expatiate, they were conducted around through a spiral from left to right, and arranged themselves in reference to a centre (*et se concentrabant*). Hence it may be concluded that such is the flux of endeavours (*conatus*) and forces, everywhere to their centres, namely, through spirals from left to right, to centres. It is so therefore in every part (*ubivis*) (even), in the least point.—1748, June 13.

THAT A MULTITUDE OF MEN WHO CAN BE TOGETHER IN THE EARTH,
OR BE IN THE SAME PLACE, CAN YET BE SO SEPARATED IN THE
WORLD OF SPIRITS AS TO BE QUITE FAR APART.

2319. (((The being in one place in the world, or after the life of the body, does not cause the being together in the other life. One may be in the east, another in the west, and be ruled by spirits; one by spirits who are towards (*versus*) one quarter (*plaga*), and the other by those who are in another quarter; for the quality of man causes him to be here or there (*ita vel ibi*), as may be sufficiently concluded from the places of

spirits in the Grand Man (*magno corpore*), and from distance in the other life, which is not otherwise constituted than according to the quality of the man; wherefore an infant can lie in its mother's bosom: the infant may be in heaven whilst the mother may be in hell, and so forth.—1748, June 13.)))))

THAT OFFENCES COULD NOT BUT COME.

2320. I have now perceived by a spiritual idea that offences could not but come, since man is in a very general idea of truths; for instance, take that most general idea, that the Lord rules all things; inasmuch, then, as there are innumerable things which conflict (repugnant), causing man to doubt, as how thus can all evils exist, and very many other things; there cannot but be something to rise in the mind and destroy that truth, because he understands nothing except from sensuous and corporeals, and supposes himself able from these (*ipsi* for *ipsis*, I think) to acquire to himself faith, which the Lord alone bestows; therefore he cannot have faith. I saw in spiritual idea that there must be such as make for themselves continual conflicts (of mind), and so destroy the truths of faith.—1748, June 13. Unless ignorance excused, it would be all over with man.

THAT THE LORD RULES THE UNIVERSE.

2321. Since there are so many myriads of spirits in the world of spirits, and every one of them of a different nature and disposition, just like men, it may seem wonderful how all these can be reduced to a one, or be ruled, when there are continual societies; and moreover, a single person, or the society of a single one, perceives plainly enough the activities of the remaining societies, and many of them are such that they breathe nothing else than killing one another, and destroying whatever is styled (*audit*) society, social principle (*socialis*), and bonds (restraints) (*vinculum*); for they are moved by self-love, and thus by hatred against every other body, especially against all that belongs to faith, consequently that belongs to true love, therefore against the Lord. In so universal and singular a discord, still all and each are so ruled by the Lord, that not even one can hiss (*hiscere*) against another; hence it must also be evident of what quality is order, and what the subordination; and moreover, it does not appear to them that there are (any) bonds, but as if they were free; every spirit supposes that he can act according to his own phantasy.

2322. That this might be known by living experience, and to the perception, such a state was induced by the Lord, as that there might be a certain perception, as it were, of innumerable (persons) who endeavoured and acted. This lasted over an hour, if not for two hours; and meanwhile it was plainly perceived how the minutest things proceeded in their order, so that among so many who were, as it were, perceived by me to be innumerable, not even one could have hissed, or do the least thing, save in that series and that order which suited the Lord's good pleasure, all things were so distinct, and proceeded distinctly; a most manifest proof that the Lord rules the universe, than which I have not yet perceived a more manifest one. Likewise, also, certain spirits who are around me confess it, and yet such is the state of the spiritual world, that if a single spirit thinks otherwise than in his order, straightway his neighbours, and so forth, are thereby disturbed; for so many are the objects of their thoughts, and so many the causes of excitement (*excitamenta*) of their endeavours (*conatum*), and forces, and cupidities, which nevertheless were now held, as it were, suspended and restrained; so that nothing could be excited by one that could disturb the series of thoughts of any (other) one.—1748, June 13.

2323. In the world of spirits, especially (the region) of souls, sometimes licence is granted them, and the bonds, as it were, are loosened, so that the rein is relaxed upon their cupidities, but rarely on their falsities. Then they suppose that (their sphere) (*ea*) extended afar, and indeed throughout the universal heaven, and disturbed not only the whole world of spirits, but also the heavens. But it is a fallacy of sense; the sphere of their activity does not extend to a distance; it immediately ceases at a narrow circumference, as it were, for such is the equilibrium, as I may style it, that it is established immediately should there appear even a very great disturbance. This must be plain enough from the human race, that the greatest disturbance amongst any does not extend widely, and yet all are ruled through the world of spirits.—1748, June 13.

THAT EVERY SOCIETY IS A MAN.

2324. (Like as the greatest society, in relation to the presence of the Lord Himself, is a man, and so constitutes the body of the Lord, for the Lord is its life; so also are all the societies likewise men and bodies. That a society is a man, or composite person, was shown me to-day; for man does not rule himself, but (is ruled) through spirits by the Lord. The spirits

who constitute the society are similarly circumstanced. As it is with the Grand Man, so is it with the lesser and least divisions, consequently so is it with the societies) according to all variety.—1748, June 14.

THAT NEITHER MEN, SPIRITS, NOR ANGELS THINK, WILL, OR ACT FROM THEMSELVES, AND THEIR THINKING SO IS A FALLACY OF SENSE, AND A PHANTASY; AND YET, THAT THE LORD IS NOT THE CAUSE OF EVIL.

2325. This proposition was laid before spirits who suppose that they think, will, and do everything from themselves, and they supposed that this was absurd, because they seem to themselves to perceive that they think, will, and act from themselves; but yet it is the truth, and the consequence thereof is, that they are mere organic substances, and the Lord alone is life.

2326. That yet the Lord is nowise not in the least the cause of evil, follows from this, that when the life of the Lord flows into the heavens and the world of spirits, then the organic forms or substances receive life, each one according to its form, some in this way, some in that, thus with indefinite variety. The life which inflows is supposed by them to be their own, hence (arise) perversities.—1748, June 15.

2327. When this proposition was confirmed by the angels, they at last began to believe it, then acknowledging (confessing) that they are nothing; and then it was said to them that such a confession with intellectual faith is the beginning of humiliation.—1748, June 15.

2328. When they remembered that they had been instructed during life, to wit, that the Lord gives power, the Lord gives life and strength, then they affirmed that it is true, and a true doctrine; adding that it is so with faith, that they know and yet do not believe.—1748, June 15.

FROM WHENCE (ARISE) ALL THE OBJECTS OF THOUGHTS, AND HENCE THAT (THEY PROCEED) FROM THE AFFECTIONS OF ANGELS, SPIRITS, AND MEN, WHEN (YET) THEY ARE ONLY ORGANIC SUBSTANCES.

2329. Since there is no life given but one, to wit, that of the Lord, and all who are in the heavens and in the world are only forms and substances formed to receive life, the doubt may arise, whence (spring) the objects of thoughts, for it is known that no thought can exist except an object be given, according to the rule that the objects must move the sense; wherefore it is replied, that (it is) the Lord who loves to preserve each and

all who are in the heavens and the world, and pities them, hence every object is Divine and most holy from its origin; but when he glides into forms or formed substances, which are perverse, then thoughts exist according to the form and disposition of each; and because the Lord continually pities them, and intends and consults for their safety, it cannot be but that each and all things, being from a most holy origin, are kept in order, beyond which no one can fall (*delahi*) unless it be purposed for his good.—1748, June 15.

CONCERNING A DISCOURSE WITH SPIRITS ABOUT HEAVEN.

2330. Those who come into the other life at first suppose that they are surely still in the body, and wonder much when they are told that they are not in the body, nor clothed with a body, but that they are spirits, and in the other life, whereupon when they reflect, they [then] know, as also from other things, that they are spirits; and they wonder in what manner they can live after death. They are then told that it is not the body which lives, but the spirit in the body, and that the body is only to serve the spirit, as may be known to any one if he will attend; but they who live only for the body suppose all things are for the sake of the body; therefore they live the life of brute animals, whose thoughts extend no farther. Such was my speech with a spirit to-day, who was ignorant that he was in the other life, and that there was another life.

2331. Then my discourse was, that he has now come into a kingdom that should endure to eternity, and ought to know what are the laws of the kingdom, so as to be able to live happy to eternity. Without a knowledge of the laws no one can enter into this eternal kingdom; its laws are the laws of faith, consequently truths, for which they have no care during the life of the body, when yet these are the things which are eternal and necessary for him in a kingdom that was to endure to eternity, wherefore man should attend to these things, but not to such as are in the world save only to serve the body, for the sake of his soul, and [to serve] general society for the sake of their souls. This should be his aim, for this is [the] eternal; but not the corporeal and mundane, which are separate from those things that belong to the eternal kingdom. [These withdraw] and lead to hell. Such was nearly my discourse with spirits; and they wonder that they can have so little, if any, care for those things that belong to souls, when yet it is on their account that they are in the world, and these live to eternity.—1748, June 16.

THE WONDERFUL THINGS THAT EXIST IN THE OTHER LIFE.

2332. ((Beside innumerable wonderful things that exist in the other life, in the world of spirits and in the heavens, it is granted to relate these, that spirits, when the Lord allows, are immediately present, even if they were at a distance thence of one thousand or ten thousand miles, or if they had been in India, and been buried there, still they are present in a moment, and, indeed, sometimes so near that they appear next to the ear, to the head, and even within the body; yea, the same happens if they are in the most distant planet. Spirits wonder thereat, and suppose for certain that they are certainly thus near,

2333. for they touch the part of the body evident to sense, act therein, speak in the ear, so that they never suppose other than that they are there, when yet, as has been said, they are absent thence several thousands of miles, for they *must* be in some place; it was said to them, that it is a fallacy of sense that they suppose themselves to be so near at hand, but this they cannot be induced to believe, because they trust to their senses; it was also said to them that distances are not given in the spiritual world, still less in the heavens. In like manner there are no distances to our sight, not even between us and the sun, but we estimate distances from (by) intermediates, as well as previous knowledge, which is not the case in the spiritual world.))

2334. (((The other fact is, that spirits, according to their quality, appear in a certain region, either directly above the head, to the front, rear, side, or in a horizontal line with the face, or in every region of any organ thereof, or below about the neck, breast, stomach, side, loins, feet, or beneath, and indeed very deep, and this never fails. Thus they appear near, or slightly removed)))) ((high or low, just as was previously said concerning the lake Gehenna, that it continually appears in the same quarter; and this, wherever man turns himself, still are they there fixed, so long as they are of such a sort. These things are circumstanced according to their quality, hence according to their situation in the Grand Man, according to the ordination of the Lord. This was demonstrated to me by experience, to wit, that wherever I could have turned myself they still appeared thus situated with respect to the body.))

2335. These are wonderful things, scarce capable of being believed, but yet are true.—1748, June 16.

2336. (((Still they do not always present themselves according to situation in the Grand Man, for evil spirits who are inflated with self-love are very often on high above the head in

front, because their mind (*animus*) carries them thither. But I do not yet know the reason of this difference. At the back, very much of the time, are such as wish to command, for it was told me that such adhere as it were to the back of man. Then also they change localities, so that those who have been long beneath are raised up above, but such at length are brought back to another place appointed for them. They are like the foul and turgid exhalations in our body that also flow (*enatant*) from the stomach and other parts of the body to the provinces of the head, and infest them, but yet are hence cast out, and are not thence debarred, from such a cause as may be known, by an idea of representation, from similar things in the human body, especially in the body when affected with any disease, that, when it returns to health, an equilibrium of everything occurs.)))))

2337. (((((That altitude and distance are appearances and fallacies is demonstrated sometimes, to wit, that those who are beneath the feet are immediately raised up on high, yea, the very highest, and forthwith near to the head, so that spirits wondered how it was done, and they were then told that such changes of place are fallacies arising from phantasies.—1748, June 16.)))))

2338. Sometimes so many appear in one space, yea, in the same space, that if they were all there, one would necessarily be within another, and thus entirely in one place. This was also observed, and at first I wondered how such a thing could exist; I thought at first that one was, as it were, within another, or passed through another, besides other things.

CONCERNING THE LAST JUDGMENT.

2339. A common opinion prevails that souls will not be raised up from their sepulchres till the Last Judgment, when heaven and earth will perish, and that then first all souls should be placed in presence of judgment, and be judged according to the letter in the Word of the Lord. This opinion has this effect, that scarcely any one believes the resurrection, especially when he also believes that heaven and earth will not perish, as well as that there is still a long while to the last day. In a word, such an opinion has sunk many men in lethargy.

2340. But still the interior sense of the Lord's Word is different, to wit, that every one has his judgment when he dies, for immediately then is the soul or spirit separated from the body, and comes into another life, and suffers judgment according to faith and works. It is everywhere treated concerning

the judgment, where it speaks of hell and of heaven.—1748, June 17.

CONCERNING SPEECH ON SEVERAL OCCASIONS WITHOUT (*extra*)
THE SOCIETY.

2341. When I spoke, and others spoke, by perceiving nothing that they said, they did not happen to know that it is a sign, they do not then speak in society, but with another society of spirits, for he who is in society perceives what is said, and speaks so as not then to attend to what is said; he speaks with those who are more remote from the society. Wherefore from the perception of speech it may also be decided whether he is within or without the society, or in an intermediate station, near, or remote.—1748, June 17.

CONCERNING A STATE OF QUIET AND ANGER (*excaulescentie*) OF
EVIL SPIRITS.

2342. I was reduced to a state of quiet after a deep sleep in the afternoon; when I awoke, I perceived, as it were, an undulating principle about the feet, which endeavoured to rise, but could not, doubtless because I was thus reduced to a state of quiet, *i.e.* was among those who are in a quiet state, and perceive under themselves a *crowd* (confusion) of spirits like a troublous sea—I was kept in that state nearly an entire hour, and am still kept therein—and I then perceived spirits around me as it were in tumultuous anger, endeavouring to throw me (*deturbare*) out of that state, and attempting it with every endeavour (*conatus*), which also they said, thus that they attempted with various endeavours to discompose me, and enter into my will, and excite thoughts, which disturb quiet. Sometimes it was allowed them; then from the slightest cause, of no moment, they wished and endeavoured to excite the greatest confusion (*turba*). This, also, was granted me to *recognise* (observe).

2343. I then heard spirits *speaking* (saying) *that* (because) they were very restless, and indeed particularly on account of not being able to reduce me to their own most restless state; hence they were angry (*succensentes*), and as soon as was granted them any power of disturbing me slightly, they said their anger and troubled state was lessened.

2344. Hence it may also be manifest that there are those who are in a quiet state, that is, whom the Lord keeps and preserves in a quiet state, and that evil spirits can effect no-

thing with all their endeavours, and that they must needs fly thence precipitately (*prorsus*), for they perceive the restless crowd, like a troublous and tumultuous sea, which they flee.

2345. But the state of quiet is not a state of cupidities—the state of cupidities, wherein man delights, is a state of quiet of evil spirits, and is changed in the other life into a turbulent state, or like that of an awful sea.

CONCERNING THE SIGNIFICATION OF THE RAINBOW AFTER THE FLOOD.

2346. I spoke with angels concerning the state of certain surging-ones after death, who are of such a character as to be incapable of admitting anything good; but as soon as anything, even the least of their [good principle], is present, it is forthwith carried away into evil. Such are those who are the worst sort, who wholly desecrate sacred things, and are nothing but hatreds and *cunning* (treachery). In the other life these cannot be reformed, nor their natural disposition bent to good, but are wholly vastated, till nothing of them remains, so that they no longer possess their life, but become *different* (others), although what is theirs remains, but this is not allowed to appear; for as soon as it appears, and they thus recognise what is theirs, so that they can be the least particle possessed of their own life, they cannot be in the society of the celestials, wherefore they are such as are wholly vastated, as I have heard of the antediluvians.

2347. But after the flood things are different. A man after death loses nothing of his own life, but it is so tempered, and what there is of it bent to what is pleasant and good, that all thereof appears his but as bent to good, but it is the Lord's. Such are they who have not profaned sacred things, and who are not hatreds and treachery. Such is the state of the postdiluvians, who are therefore compared to the rainbow, in whose colours black belongs to man, but the light with the white is the Lord's; and without light and white there is no colour, nor does colour exist without black, for it is a mixture and tempering of these effected by light.

2348. Hence it must be evident that the postdiluvian man is such that he is able to retain all his life and perceive it as his own, although it is not his life and perception, but appears as his, otherwise than was the case with them who lived before the flood. Wherefore the rainbow was for a sign, and it is added that winter, summer, and spring shall never fail; these are changes representing similar things in the interior sense.—1748, June 17.

2349. The third point of comparison, as we may call it, with the rainbow, flows hence, that the more interior things of man must be so related to his interiors, or his celestials and spirituals so related to his naturals, that the naturals shall be wholly obedient to his spirituals and celestials; then when the natural is thus obedient, it is compared to something pellucid, for then the obedient natural is, as it were, pellucid, transmitting all spiritual life; but when the naturals of man are such as to be nothing but filthy and evil, then this pellucid principle is *moderated* (weakened), as when the light passes through the pellucid principle and is turned into colours, which are beautiful, and beautifully arranged by the Lord.

2350. Wherefore what is man's thus remains, so that he thinks it his own, and the life which he possessed in the body remains, but is more beautiful, pleasant, and happy, which may still be evident from this, that their phantasies are turned into delightful kinds of representations, which are imaginative, which also remain with angels. They are most beautiful and pleasant representations, and felicity is inwardly therein, so that it arises therefrom. These representations are such phantasies as are changed into beautiful imaginative ideas; therefore such as are delightful, and because felicity is in them, it arises from them, besides other things that are indefinite.—1748, June 17.

2351. As only, for example, that proneness to irritability (*iracundia*) is turned into zeal; wherein is the natural principle of active life increased from the spiritual active life for the glory of the Lord.

(THAT ANGELS KNOW FROM AN IDEA OF MAN, EVEN HIS LEAST, WHAT SORT OF SPIRITS ARE IN THE NEIGHBOURHOOD.)

2352. Man's ideas, as already said, contain in themselves, have in themselves, near and remote from themselves, indefinite things, all of which are wont to be excited, as may be known to any one. When I exercised thought, or had an idea of a single thing, then those things which were in or near the idea were excited by spirits, and indeed variously. They excited whatever accorded with themselves and their nature; the evil, evils according to their disposition; the good, goods. Hence the angels could immediately recognise the Lord granting and doing it, of what sort of genus and species were the spirits present, also where they were, and from what region, besides other things which I do not know.

2353. Hence also it must be evident of what quality are human ideas, and that they are excited by spirits according to the state of man.—1748, June 18.

CONCERNING BALAAM, WHY HE PRONOUNCED A BLESSING.

2354. It may happen [to appear] wonderful to any one that Balaam could curse the people; but that Jehovah did not hearken to him, yea, also that he had to bless them, as is also read Joshua xxiv. 9, 10, as if *the cursing of the people (ejus) pronounced by him* (he would have cursed them if thereby he) could have effected anything. But I am able to know, to some extent, from the state of the world of spirits, to wit, that very many of them seek a pretext for punishing; and as soon as they find aught of evil, that is of any moment, desire the soul to be delivered to them, as I know from many experiences. They anxiously search for whatever evil they can find, and when they find evil, claim the right over it; moreover, the soul is relinquished to them to be punished, for when the evil is great, then it is in the evil to be punished; wherefore the Lord, on account of justice, permits the evil and false to be punished, but only for the sake of its reformation or good. Since, therefore, there were such things in the people of Israel as were nefarious, idolatrous, and filthy, the Lord was unwilling that these should be detected by Balaam, and so be arraigned, for it was true that they were such; they would then have been condemned, which the Lord forbade, as continually is His custom, when souls recently [from the body] come [into the spiritual world] and are [there] arraigned. That Balaam could speak with spirits, and that he was led by them, is manifest enough from his confession.—17+8, June 18.

THAT SOULS AND SPIRITS ALSO TAKE WITH THEM INTO THE OTHER
LIFE CORPOREAL THINGS.

2355. I think you may see, touch, odour or smell, hearing, sight, as also appetite, already treated of. Souls wonder greatly that they are wholly as they were in the life of the body, so that they can make no distinction between their life in the body and after their death of the body, and suppose themselves to be (still) in the body. It was granted to tell them that the life of the body does not belong to the body, (but) only appears to belong to the body; but life which is felt in the body belongs to the spirit: wherefore spirits take that life (*eam*) with them, because they have become accustomed to corporeals while they have lived in the body. That life belongs to the spirit, and that the spirit possesses the body as a sort of covering or instrument for living on the earth, may be evident from this, that when they

are in want, as also when in sleep, they have no sense of a body; wherefore the sense of the body does not belong to the body, but to the spirit; nevertheless, it is formed in the body according to the form of its organs, and hence (according to) perception, to which, because spirits are accustomed, the senses therefore remain to it.—1748, June 18.

CONCERNING THE LITERAL SENSE OF THE WORD.

2356. Whenever I read in the Word of the Lord, certain spirits were solicitous about the words (*verbis*), or words (*vocibus*); to whom it was given to say that the names there, as those of cities, countries, men, can never pass into heaven to the angels, because they are finite, corporeal, and material, so that they are ignorant what these names mean; neither can the other words (*voces reliquias*) [reach them], nor can the literal sense or that of the letter, because it also is corporeal, mundane, and material, but that the interior and more interior sense may. The sense of the letter only comes to the nearest spirits, therefore, if (no sense of the Word) comes into heaven to the angels, there cannot be any life in the sense of the Word of the Lord. That angels do not understand the sense of the letter of the Word may hence also be manifest, in that their speech is ineffable because of such things as belong to interior and more interior things, hence to the essence of things which is life.—1748, June 18.

CONCERNING THE SITUATION OF SPIRITS WITH RESPECT TO THE BODY.

2357. See what was before said: that spirits obtain situations in relation to the human body according to the quality of each, and also that they change situations, but not otherwise than is usual, when the heterogeneous things of the body ascend to the head and infest it, or (go) to other regions or parts of the body where is not their (proper) *genuine* situation, from which, nevertheless, they are cast out in the healthy body.

2358. Not only was such a situation observed constantly around my own body, but if there were many like me, the same spirits also appeared with them in a like situation, not any more remote or any nearer; so that the same spirits (were similarly situated) in the body like those who were without the body, no matter how distant one might be.

2359. Spirits who were unwilling to believe this, wishing, as is their custom, to conjecture the reason (thereof), doubted con-

siderably whether matters were so, although from their situation the same spirits could have observed and known the same, and not been able to deny it; but because the reason was hidden from them, and because the thing was previously unknown and was an appearance, it was granted to tell them that sensual and visible experience should be believed. Like as in the life of the body, innumerable things are therein (*ibi*) of whose cause we are ignorant, but when they have the experience of the senses and ocular experience, they do not any longer doubt, but believe. That there are innumerable such things,

2360. may be manifest from the innumerable things that exist in the mineral, vegetable, and animal kingdoms, and the atmospheres, as that in the human body the fluids do not seek attitudes and situations according to their weights, that upwards is where the circumference is; for instance, in the globe of the world and bodies that are whirled around, that plants grow from a seed, that the flowers which are coloured, and thence beautiful, that odours, taste, sight, and hearing, knowledge, and innumerable other things, were they not believed in when experience shows that it is true, then nothing could be believed. It has now become familiar to them, wherefore many believe.—1748, June 18.

CONCERNING SOCIETIES, THAT THEREIN ARE ALSO SUCH AS CONTRADICT
OR DISSENT FROM THEM.

2361. In societies that are not yet reduced to order, or which still labour under many (defects) *vices*, there are spirits who do not concur therewith, but dissent, and indeed not always openly, but by thinking (otherwise). I have observed such in some societies, by whom those who are in the society are infested, and when the occasion is given, endeavour to eject them, and expose them by various jests (*ludicris*) and (discriminations) discussions as it were; yea, also do much arraign them, and say what contradicts and does not concur with them. The reason is, in order that those in the society may be compelled not to diffuse (scatter) themselves more widely, and thus may be held in a sort of equilibrium as it were; that is, in an equality as regards thought, speech, and action, and bonds, as it were, are placed upon them; and I have observed when they complained of those (in the society) and described them, that they did not strive with them by means of truths on all occasions, that sometimes they only dissent from them. Sometimes (they strive) by truths according to the quality of the society.

2362. I have continually observed in my experience (*penes*

me) the contradictory things of spirits, for without contradictions (contrarieties) is given no limited sphere.—1748, June 18. Without suitable contrarieties there is no wit (*sal*), for this takes place for the sake of reformation, that they may not wander beyond limits (*ne extravagentur*).

CONCERNING THE DRAGON.

2363. See above (*prius*) concerning the Dragon. I have observed that he is of such a nature, that when he is in fear, he is then also thinking of what is to befall him; when he is in that state he repents, is full of grief (*dolet*), and wishes to return to himself (*resipiscere*), groans, yea, is in such misery as we read the Jews (were plunged) when in captivity and affliction on account of enemies. But presently when he emerges (from this state), he returns to himself and is like himself, and contrives and devises nothing but evil against all that belongs to faith. From him as their father, and from his seed, do those who are such derive (*habent*) (their disposition), especially the Jews, because he is their father.—1748, June 20.

2364. He can feign, namely, speak one thing and think another; when he speaks familiarly, then treachery is inwardly in his thought, which is to feign, as has been often enough observed, said, and shown. It is not permitted other spirits to feign.—1748, June 20.

CONCERNING MAN'S LIBERTY.

2365. One law of order in the government of the universe by the Lord is, that to every one is left liberty; for without liberty there is no life, nor any worship, and without liberty there is no reformation. In the other life there is also liberty, but it is apparent (not real); it is granted to every one to will: this they think to be their own, and cannot distinguish in the other life from liberty. This they have told me several times; but there is a difference.—1748, June 20.

CONCERNING SPIRITS, THAT THEY ARE IN PLACE (LOCALITY).

2366. ((I spoke with spirits around me, (to the effect) that certain spirits have an opinion that they cannot be in place because they are spirits, and because they perceive spirit as a thought only, they have no idea of any substance that is a

subject of thought. It was said that thought, which is internal sight, cannot be without a subject any less than sight, which is not given without an (the) eye. It was further said, that thought cannot be included in place, as neither sight, because it wanders (*extravagatur*) to the bounds of the universe, and human thought to those things that belong to faith; wherefore thought cannot be included in place. Therefore, those who suppose spirit to be merely thought without a substance for a subject, are mistaken, and entirely ignorant what spirit is.

2367. Since a spirit is a substance, and indeed a subtle organism, that is, the subject of thought, a spirit therefore also speaks; as has been the case with me now for some years, sometimes almost continually in the daytime, just as in human society, with a living and clear voice, which, though audible to me, was not so to my neighbours or others near me. Spirits have other things which are in the body, concerning which (I have treated) elsewhere. It is added that it is the spirit in the human body which thinks, which wills, which desires, which sees, etc.; wherefore, by no one who wishes to understand, can it be denied that the spirit, because in the body, is a substance, and in a place. It is not outside of a man, but in the body of man; although thought (proceeding) from the spirit diffuses itself outside thereof, yea, produces its effect at a distance, like speech, light, sight. Wherefore thought (*ea*) cannot be said to be in place, but from the spirit which is in place.—1748, June 20.

2368. That they suppose nothing can be predicated of spirit, for instance, place, extension, and the like, is for the reason that they suppose there is nothing which they do not see or apprehend by the senses, because at this day men are corporeal, and desire to be wise only from the body.—1748, June 20.

2369. Certain spirits who had no preconceived opinion of matter, place, extension, parts without parts, and what substance is, these perceived immediately that it was absurd to say that spirits were not subjects that are substances; but those who were learned, who were also around me, and had a preconceived opinion about these things, could not perceive it so well, inhering indeed in their significations and definitions of such words)); yea, when it was permitted by means of a spiritual idea, to separate thought from an organic substance which was material and subtle, they were indignant, and supposed they should thus vanish into nothing; they wish to add that such things are jests (*ludicra*), which those called learned fashion for themselves in definitions of certain words; so that they close to themselves the way for understanding interiors, remaining therefore in ultimates, sensuous, and corporeals.—1748, June 20.

2370. In a word, he who inheres in words, inheres, in material and corporeal things, and so closes the way to interiors. To those who regard words as nothing, and perceive no material principle therein, as they who have not inhered in philosophical definitions of words, the way is more open, and can be more quickly opened. The former must first shake off the material things which close the ideas.—1748, June 20.

THAT THE COGITATIONS OF SPIRITS, WHICH ARE ONLY PERSUASIONS, ARE NOT PERCEIVED IN THE SAME MANNER AS (THOSE THOUGHTS) WHICH WERE CUPIDITIES.

2371. There are two things which rule minds, (viz.) persuasions and affections. When only persuasions were in the thought of spirits, they were not perceived by me; but when cupidities and affections (are) (therein), they easily manifest themselves, for they affect; wherefore they, as it were, spoke with me on several occasions by mere cupidities and their variations, therefore, wholly in a tacit manner, without any voice.

THAT WHATEVER EVIL HAPPENS, EVEN THE LEAST, COMES FROM EVIL SPIRITS.

2372. Evil spirits have sometimes said that they could not have been the cause that any evil had happened, because it was as it were accidental, and they were ignorant what they were, therefore did not wish to acknowledge that it proceeded from them; but it was replied that still it proceeds from them, although it is as if accidental, and as if they do not do it from their will, because the common evil which flows from them, has, as it were, continually with itself such consequences. This was also shown to-day, by this: I was kept by certain ones in a sort of ignorance or obscurity, and for quite a long time; then certain badly written and erroneous things crept in, not that they willed it, but because they kept me in (that) obscurity, and were of such a character as wished to rule from themselves those things that were written; hence the obscurity, wherefore, the single slips and errors, even the least, proceeded from them, for it is entirely different when I enjoy the light of the Lord. It happened similarly in the rest (other things).—1748, June 22.

2373. Those who induce obscure things are such a sort, as in their life were (in an obscure state) (*obscuri*) in spiritual and celestial things, still supposing that they were in the light. The obscurity especially (arose) from this, that they had been in the love of self, and preferred themselves to others.—1748, June 22.

CONCERNING THOSE WHO ARE VERY HIGH, AND CONCERNING
HYPOCRITES.

2374. There are some who are very high above the head, nearly above the crown, a little to the front, who spoke with me and said that during life they had been most humble; I heard further, that they who during life humble themselves greatly, with the end to be greatest or highest (*summi*) in heaven, and also (humble) themselves before men in like manner, with the same end, and still during their life are quite different, thus in their interiors seek after the world and love themselves above others, therefore are hypocrites; these in the other life elevate themselves very high in heaven. I knew one of them who was treacherous above others, wishing to perform treachery under the persons of the pious.

2375. And those, moreover, do also elevate themselves on high, who in the life of the body had a lofty mind (*animus*) and humbled themselves for the sake of honour for themselves, glory, and the world, and had shown themselves humble in external countenance, and yet sought after the highest (*summus*) honours with honour and self-love for their end; although with the mouth they confessed humility, yet in the heart they had loftiness; who also are hypocrites.

THAT SOCIETIES HAVE THEIR SPIRITS WITH MEN.

2376. Societies of spirits sent spirits to me, or selected for themselves spirits to be near me, whom I have already denominated subjects; for through them they know what is thought and what speaks, wherefore, they sent to me their spirits several times for the sake of communication, otherwise the communication would be taken away. This is as it were innate in spirits, for they all know that it is so. It was also given to learn it from evil spirits, who have their emissaries like centres of communication round about, like spiders in their webs; hence they form communications for themselves.

2377. Hence it is given to infer, that there is no man with whom there are not such spirits, for without them, there would be no communication with the world of spirits.

2378. As respects the brute animals it is different, for they live according to the order of their nature, and have no need of any spirit to be with them.

2379. It was also given me to know how it is when there are not spirits near man, that still there is influx from certain

societies. There was a sort of common acting principle which cannot be expressed. But such cannot exist with every one, for it is miraculous. Man who is not in order, but contrary to order, cannot be without spirits adjoined to himself, and through them, by communications with such societies as agree with his life; for in the other life it is also shown what sort of societies had been adjoined to man, which were similar to him.

CONCERNING THOSE WHO INHERE IN THE WORDS ONLY OF THE LORD'S WORD, AND ARE LITTLE SOLICITOUS ABOUT THE SENSE.

2380. It was shown me that I was under a certain arched place; it was arched, or roofed (*laqueare*), as is the custom in Holland, or elsewhere, on the under side of their bridges (and was composed) of bricks (*lateritiis lapidibus*) visibly distinct of an obscure colour; and there at certain times appears to them as if this brickwork (*lateritium*) was interrupted, and there was something there full of bubbles (*bullatum*), or bubbling like an obscure cloud which bubbled up with great bubbles. Then in the midst of the roof was something opened as it were, but of an obscure colour, so that heaven was not visible, and therefore no day. Above the head, at the back part of the head, appeared at the back part something attenuated, as if it were luminous, which insinuated itself. Such are their habitations (*domicilia*) who study the Lord's Word, with no other end than to understand the critical observations and the words. Amidst such a society I was sent, when it was granted me to see these things, and I was told that such roofs (*luquearia*), bubblings of clouds, and luminous principle (at the back part) (*aversa parte*), appear to them.—1748, June 22.

2381. Wherefore in these things as in the rest, the law is universal, that each and all things are circumstanced according to the end, and that there are genera and species of ends; therefore (that ends) (are) indefinite.

THAT THOSE WHO ARE AFAR OFF HEAR AND PERCEIVE MORE EXQUISITELY WHATEVER IS THOUGHT, AND WHATEVER I SPAKE, THAN THOSE WHO WERE NEARER.

2382. I spake with those who were afar off, and, indeed, very high above the head, therefore farther off than the rest. They said that they perceived my thoughts and sayings better than those who were nearer, or better than when they (themselves) are nearer. I was also persuaded (of the fact) because they are circumstanced like what is nearer to any loud sound which (*qui*

I think should be *quæ*) take up more of the sound by which the sense of the words is carried off. But those who are afar off only attend to the thing, and the sound does not thus carry away (the sense). They said they perceived the more minute things, and indeed with the intellect.—1748, June 22.

CONCERNING INTELLECTUAL FAITH, AND THE PERSUASION OF THOSE THINGS THAT BELONG TO FAITH.

2383. I have been discoursing with souls, who supposed they had learned, acknowledged, and taught the true doctrine of faith, and (to the effect) that many persuade themselves they have faith, when they do not have it. Knowledge only is given which is a matter of the memory, and during the life of the body, (and) especially in the other life, they are confirmed by many things, that it is the case that the Lord rules the universe, and the single things of the universe, that they are nothing, that they can do and contribute nothing to faith and regeneration; that in them is nothing but what is filthy, loathsome, and obscure, and mists. When such things are confirmed from various persuasions, as well as experiences, then are they distressed; they resist, they grieve, fall into perplexities and pains, and in themselves contradict and are unwilling to admit confirmations,—even those who were strenuous defenders of the faith, with whom I spake in the other life, which same thing they also confessed and wondered at. Hence it was given to know that they could not have had faith, except only orally, and had defended it with the lips, when yet they had not believed it: wherefore, they were no farther persuaded.

2384. Moreover, in order that the soul may be able to be in the society of angels, it must be entirely persuaded of these things, and, indeed, so as not only to admit confirmations easily (not to be distressed, as above said) but also to desire to confirm it; therefore (proceeding) as it were with the current (*secundo fluvio*). Then light is given them by the Lord, not only to understand that it is so, but also to perceive confirmations, and to add many things which confirm: thus they have knowledge of faith more than others. It is different with those who are not of such a character: in each confirming fact, although they have orally professed (faith), in the life of the body, occurs a struggle. Thus, (the soul) strives against the current, hence against knowledges, which, therefore, cannot be given to him, for they are, as it were, contrary to him; hence there is obscurity with them.—1748, June 22.

2385. Wherefore they call faith only knowledges, when yet

faith is not given, unless in the knowledges is persuasion, and in the persuasions the desire of confirming things, and hence love, (and) so saving faith, because the Lord is in Faith, and is Faith, and gives Faith.—1748, June 22.

CONCERNING THE SENSE OF TOUCHES WITH SPIRITS.

2386. Certain greatly wondered that spirits had the sense of touch, and, indeed, an exquisite one, when yet they were spirits, and it was contrary to all their opinion in the life of the body that spirits can have touch. It was given to tell them that this should by no means be wonderful, since man during life does not have the sense of touch, and the other senses, from the body, but from the spirit that is in the body, from which the body has its life. Without the life of the spirit, cannot be given the life of touch in the body, like as there is no sight of the eye apart from the sight of the spirit. Whatever appears vital in the body, does not belong to the body, but to its spirit. Wherefore, after the death of the body, a similar principle remains; for the spirit supposes itself to be certainly in the body, which opinion at last ceases. This is the reason of the corporeal touches, which only exist with them who come recently from the life of the body into the other life. Subtler senses succeed, all of which must still be referred to the sense of touch, in order that they may be senses.

CONCERNING THE STATE OF THE WORLD OF SPIRITS BEFORE THE ADVENT OF THE LORD.

2387. I spake with those in heaven, concerning the state of spirits, or of the world of spirits, before the Lord's advent into the world; that it had been of such a quality as was then the faith of men on earth, especially among the Jews, who were in knowledges, to wit, that many had been ignorant that there is a life after death. Very many openly denied it. The Pharisees who defended it were not such as were persuaded of the resurrection of the body, as appears from the Lord's Word. Such were the spirits in the world of spirits before the advent of the Lord. I saw this firstly. Another point was, that they were wholly ignorant that Messiah was to come, in order to save them to eternity, in a kingdom that would last to eternity, but only that he would make them lords in the world, and thus raise up an earthly kingdom to the highest pitch amongst them. Such an opinion as prevails to this day; wherefore such were

spirits that they were ignorant the Lord would come, on account of the salvation of souls.

2388. It was entirely different with those in the most Ancient Church, and in the Ancient Church after the flood, which perished in the time of Abraham.

2389. That spirits, when they had been such, could not have been easily instructed in the other life, is apparent from this: that if man has no true knowledges of faith in the life of the body, there cannot be given knowledge in the other life to such spirits; for the knowledges which they had in the life of the body also remain after death, and are easily revived, as is manifest to me from very many conversations with souls after death; for when they were told that of such a sort had been their confession of faith in life, they then immediately acknowledge and know that it had been such. It is the same with other knowledges, which when recalled to them, they know and acknowledge, just as if they were still in the life of the body. Hence it may be concluded what a true knowledge of faith may effect after death, and what no knowledge of faith (effects).—1748, June 22.

2390. Hence it may be evident that, unless the Lord had then come into the world, all would have perished, and the communication of heaven with men would have been broken. Hence the human race could not but perish, because there was no mediate cause, through the spiritual world, by which they might be instructed in the work of regeneration, for angels cannot inflow into man's thought, manifestly, save through subordinate or mediate spirits; for such is the thought and speech of angels, as to be incomprehensible to man, and within his thought: therefore nothing could be predicated of it (*proinde non in ullius predicationem*), therefore it could not publish anything.—1748, June 22.

CONCERNING THOSE WHO ONLY STUDY THE SENSE OF THE LETTER
OF THE LORD'S WORD, AND HENCE MAKE COLLECTIONS.

2391. There were with me certain of those who collected those things that belonged only to the sense of the letter in the Lord's Word. When I collected those things which were in the Lord's Word, and then at the same time attended to the interior sense, they only (studied) the sense of the letter, and I must acknowledge that there was such obscurity and such repugnance, as it were, and labour, as is usual, when any one walks (*vadit*) in deep sand, and must needs raise his feet at every step. They drew back, when I wished to elevate my mind, so that it was very

irksome both to them and to me; for it was a labour which fatigued both parties. Hence it is given to conclude how they will be who inhere only in letters, and study them, when they should give ear to the interiors of the Word, (and) that there is a continual repugnance and continual labour, besides which they delight in letters, as in the strewn sand, and desire to walk there, and do not want to be elevated towards interiors. Hence also it must be evident what sort of difficulty they have in the other life, to be elevated towards interiors and heaven: for in the other life letters and the literal sense of the Word is nothing, but they are destroyed like the body of the soul, before they can be elevated towards heaven.—1748, June 23.

CONCERNING MANIFEST OPERATIONS OF SPIRITS.

2392. It has been observed here and there, as to which (see, elsewhere, that spirits have produced on my body effects entirely perceptible to sense (*sensibilem prorsus*), as regards every sense, just as external objects (do): for instance, they have scattered disagreeable and sweet odours often enough; and I have spoken of these things (namely) that they have maltreated my body (so as to cause) very grievous pain, and this on several occasions; have most manifestly induced cold and heat, and cold more frequently; have, as it were, driven along blasts of wind: I have felt the wind plainly, yea, so as to cause the flame of the candle to flicker. Wherefore, it should not be doubted that they are organic substances, and not merely thought, as some (are wont) to conceive them abstractly from subject substances, and almost persuade others to conceive, by descriptions of spirits, from whom they abstract everything that can yet be predicated: these abstractions being made, man can no longer have any idea of them. Wherefore, they doubt and hesitate, and are ignorant that spirits in the body, or spirits separated from the body, are real substances, and such substances in man as are conjoined to the material (parts) of his body; for from these, whilst man lives, he cannot be separated. But of what sort is the conjunction, can also be related.—1748, June 23.

WHY SPIRITS DO NOT MANIFEST THEMSELVES BEFORE MEN, AND INSTRUCT MEN CONCERNING THE EXISTENCE AND QUALITY OF SPIRITS.

2393. There are very many causes which are in the Lord's secret and sanctuary, why such things do not exist. It is permitted to relate only that they cannot be manifested to a man

who is not in the knowledges of true faith, because the Lord can thus be present, and take care that spirits, inasmuch as they fly around in troops and squadrons, and desire nothing else than to pervert man, yea, kill him, may not bring harm to man, as regards his body and soul; for when it is allowed them to manifest themselves, then they also operate to the manifest sense, upon the ideas and will of man. It is different with those who are in the knowledges of true faith. The Lord then takes care that such things may not be brought on man. Moreover, to raise spirits and souls of the dead before the eyes of man, and thus urge him to believe, this also is contrary to the Lord's wisdom, who does not break man but bends him. These things in the presence of spirits and angels.—1748, June 23.

CONCERNING THE INTELLIGENCE AND WISDOM OF THE ANGELS.

2394. The intelligence and wisdom of the angels is incredible to man, because such is not given in the human race. It consists in the faculty of knowing, and perceiving or understanding, and being wise with indefinite things, which never reach nor can come to the knowledges of man; and should they come, men could not receive and believe them. The faculty is of such a sort that when any truth has never been heard of by them before, they immediately know not only what is its quality but also its genera and species of genera, which can be perceived, and if it pleases the Lord, be displayed without premeditation (*extempore*), in their order and their series; as also I have heard once, and it was given me to know several times, as, for example, if there are any of the more secret things in the internal (and) external members of the human body, they immediately perceive whether and how they agree, and this (they knew) from the Grand Man. Yea, I have heard the differences enumerated by him, concerning which he has never before thought, but it is given him without premeditation (*extempore*), because he is in the light of truth, likewise in spiritual and celestial things, and everything else that belongs to faith; in a word, their faculty of understanding and being wise; therefore their understanding and wisdom is such that if men knew it they would be amazed: for the greatest endowment of man is scarcely their least, and one thing of man's becomes indefinite with the angels.—1748, June 23.

2395. Of what quality is their faculty of understanding and being wise, may also be concluded from other things, as from this, that if they only view or penetrate with the sight into an evil spirit, he is then tortured as though he were in the deepest

hell ; for the force of wisdom so penetrates that there is nothing of the spirits that does not seem to him, as it were, dissolved : so once upon a time a certain evil spirit who was only slightly inspected by angels, began to lament and supplicate, as if in the anguish of death. He appeared to me to be twined into coils of snakes. (This followed) from the glance only (of those angels) and hence the penetrating force thereof.

2396. Hence it may also be evident that if a spirit only speaks or thinks, they can know from any of his ideas of what quality he is, and innumerable things which a spirit can never believe that they know. (*Sciat* for *sciunt*, I think.)

2397. Then it also (follows) hence, that if a man only runs over a volume with his eyes, and does not read what he has written, but slightly, they immediately know what it contains, and of what sort were his ideas about each thing ; therefore if he should read even a single line, though written many years before, they know innumerable things, (as) of what quality his ideas have been, whence (they came) which precede (and) which follow ; and this at a glance of the eye.—1748, June 23.

THAT EVIL SPIRITS ARE ENTIRELY LIKE BRUTES THAT HAVE A FACULTY OF REASONING, THUS ARE, AS IT WERE, RATIONAL BRUTES.

2398. I have sometimes said to evil spirits, and thus have also thought, they then perceiving my thoughts, that they are only brutes, and indeed rational in this sense, that they enjoy a reasoning faculty, but cannot exercise it for good ; wherefore it is necessary that they be without a corporeal memory, such as they possessed in the life of the body, or that they be held in that state ; for of themselves they rush into the worst things, and are viler than brute animals, because they rush contrary to order, and to pervert order in themselves, and in the common (sphere).

2399. But good spirits, and still more the angels, are wholly different, for every exercise of thinking and acting is given them by the Lord, so that they are not thus held in bonds, but are led to all good, and indeed in such a manner that they suppose that it is they who lead themselves. Yet they are well aware that they by no means do so, but that the Lord Alone leads them, and gives them rationality and reason, therefore intelligence and wisdom.—1748, June 24.

CONCERNING THE STATE OF FEAR.

2400. All evil spirits, whoever they are, can be reduced to humiliation, self-annihilation, supplication, self-acknowledg-

ment that they are filthy, and to everything that belongs to true faith, by means of fear; and the more any one loves himself and the world, the more (easily can he be reduced) to acknowledgment and confession; because he fears for himself, and the loss of those things which he so greatly loves. But that state is not the state of his reformation, for as soon as they relapse they are like what they were before. Wherefore other states will transpire (*erunt*) which are numerous (*plures*), in order that man, when without fear and pain, or melancholy, may acknowledge those things that belong to true faith. Wherefore the Lord rarely admits fears and their species.—1748, June 24.

THAT THE SPIRITS WITH A MAN KNOW EVERYTHING THAT BELONGS TO THE MAN, AND POSSESS THEM AS THEIR OWN.

2401. This is evident from innumerable things, but spirits are ignorant of this: they think these things to be their own, and derived from their own memory; such is the fallacy of sense. In order that I might know it still better, I read the Hebrew tongue before such as never have understood the least word (*verbulum*) of that tongue, as I also had previously done before infants. They knew the language as well as I; what I have learned they are aware of, as if they had known it. When reflection was granted them touching this, they acknowledged that the matter stands so.—1748, June 24.

CONCERNING STATES AND VARIATIONS OF STATES.

2402. I spake with angels concerning states and variations of states, and it was said that states as to genus are innumerable, and, indeed, are of such a character, that the same states do not occur again to eternity, so as to be wholly like the former, but the variety is incredible, and that which occurs in the genus does not in the species and the particular. Hence the quality of the felicity of angels may be inferred.

2403. As also that souls and spirits in certain states may be present in the society of the celestials, as has been said of evil spirits, lulled to sleep by singing. But in order that those who are angels may be present in all, as regards the smallest part, it is necessary that they be removed, otherwise (they are) in states, wherein they cannot be. These things are better perceived by a spiritual idea.—1748, June 25.

2404. Hence it also follows, that an angel can never be perfected to eternity, but that he can hardly be perfected as to mere general things (*communiora*).

2405. Then was there also discourse concerning union, as that never a single thing can be given of which any faculty and quality may be predicated, unless there are many, or a society of many,—yea, societies of societies of many, and still greater numbers (*superiores*), that inflow as well as that union is never capable of being given (*dabilis*), hence felicity (derived) thence, unless every one loves his neighbour more than himself, and esteems himself as nothing in respect to his neighbour; and that such love is never capable of being given, except from the love of the Lord, who alone is love.—1748, June 25.

THE CONDITION OF MEN IN THE LIFE OF THE BODY IS DIFFERENT
FROM THAT OF SOULS AFTER DEATH.

2406. Besides many things of which, the Lord thinking worthy, (I shall treat) elsewhere, there are also these things: they have means of health (*medica salutis*), have edifices where they are instructed, books out of which they are instructed, (and) the Word of the Lord, and many other things. Besides which, their condition is different in reference to societies which they select, and are able to choose, as also that the senses represent many objects to them, and thus by other means is their will and intellect ruled. For in the life of the body they are much more left to themselves than after the life of the body, thus (during life) are in a more spacious field of liberty, through which they are led around.—1748, June 25.

THAT THE APPLICATION OF THE INTERIOR AND MORE INTERIOR THINGS
OF THE LORD'S WORD IS UNIVERSAL, AND IN ALL TIMES AND PLACES.

2407. I spoke with angels concerning those things that are in the Lord's Word, that they apply also to the churches of our time, as well as to the Most Ancient and Ancient, therefore to the churches of all times, but with a variety according to the changes that arise; and because the varieties are so many, they are circumstanced like families, in which there is always some characteristic prevailing in its common principle, that distinguishes one from another, as well as that the church is, as it were, a man whose head is the Lord, like as every society is called a composite person.—1748, June 25.

THAT THERE ARE CERTAIN ONES IN THE OTHER LIFE, OF SUCH A CHARACTER THAT THEY ACT IN THE PERSONS OF OTHERS, (AND) NOT IN THEIR OWN.

2408. There was a certain one with me, who did not think and speak, save under the persons of others (*sub aliis*), to wit, he continually represented others whom he had happened to know; consequently concealed his own person. Such persons are easily discerned, and are troublesome, and derive it from the life of the body, that they always prefer others that feel and speak thus, in order that they may persuade. Then also some (do so) in order that they may thus the better contrive treachery.

THAT THE FOUL (*foeda*) THINGS OF A MAN ARE ONLY HIDDEN SO AS NOT TO APPEAR.

2409. From very many things, it may be manifest that in man is nothing but what is filth and foul, in the most singular things as well as in the most general; and that those filthy and foul things are hidden, consequently, by the Lord, in order that they may appear as good spirits and angels. This I was permitted to become acquainted with just now, from what befell me in externals, to wit, noisome tastes (*gustus tetri*) were taken away from me, when yet therein was an evil taste, as I knew; yea, a good taste (*sapor*) introduced; as also from these things, that pleasant odours are introduced (*inducantur*) and the like, which are shown in externals only, as tokens of proof.—1748, June 26.

THE PREROGATIVE OR FACULTY OF THE ANGELS IS MORE PERFECT THAN THAT OF SPIRITS (*præ spiritu*), THEREFORE IS IN A SUPERIOR DEGREE TO THAT OF MAN (*præ homine*).

2410. It may be seen above, concerning certain more eminent faculties (of angels). (This) may also be evident from this: that when I read the Hebrew tongue, I recollected words that I had read with more or less attention (*magis minusque*), and still recollected them in some degree, (though) at times very slightly. When it pleases the Lord, then can the angels know how many times those words were read by me, what was then in my mind, what was more deeply or lightly impressed on the memory, and many things which were then in my ideas, along with the word. That such (a word was) in my memory, besides many things which I do not know.—1748, June 27.

A CERTAIN REMARKABLE THING ABOUT ONE WHO ADORED A GRAVEN
IMAGE DURING THE LIFE OF THE BODY.

2411. When I read Judges xvii. and xviii., there was a certain spirit from India of those who adored graven images in their lifetime; and inasmuch as spirits are such that they can be induced to believe that they are (such and such), he supposed therefore that he was Micah, from whom the sons of Dan took away his graven image, and teraphim and Levite, in all the series (described in) chap. xviii. When I was reading, I perceived that a certain one supposed himself to be Micah, and that he grieved with a certain innocent grief, so that he scarce knew any longer what he was, when he lost the graven image and teraphim. I perceived innocence in each thing; how he longed to possess it from those who carried it away, and that these acted illy against him. In a word, (this) was ignorance of the true God, since there was innocence in each thing. There were also many Christians (who) observed it, and wondered at it, inasmuch as he was a worshipper of graven images. It was afterwards discovered that he was from India, and in his lifetime worshipped a certain graven image in ignorance, in his innocence, which innocence considerably affected some. Afterwards they spoke with him, saying that he could not worship merely a graven image, but still because he was a man (his ignorance was allowed).

2412. Should have thought about a God outside of the graven image, who was the creator of heaven and earth, and that it was the Lord who ruled the universal heaven and earth. Then I perceived the interior effect of his adoration (to be) much more holy than ever (occurs) with any Christian, and, indeed, (to be) interior. From this example it may be evident that the Gentiles come much more easily into heaven than Christians, and that a like thing happens, as formerly with the Jews, from whom faith proceeded to the Gentiles (*gentes*).—1748, June 27. Nor did he need to be instructed like others concerning the doctrinals of faith, but because he receives faith more easily than others, he can learn all things from the Lord, and, indeed, (in such a degree) (*ita*) that he can instruct the best informed Christians in the doctrine of faith, like an angel, as was also insinuated in my mind by the angels.—1748, June 27.

2413. There was pity in him (*apud eum*), which was observed when I read those things that were done by the sons of Dan, in Laish, so that pity could have been given him in all and singular things, and thus he could be amidst the angels. Therefore,

when the graven image was absent from his memory, that he could thus worship the true Lord, differently from very many Christians.

CONCERNING THE HEBREW LANGUAGE.

2414. I have learned from angels that the Hebrew language is of such a character that only the sense of the letter should be attended to, and not the letter; this is confirmed by many things; wherefore, it was also written in the beginning without points. When it is thus read without points, then only the sense is attended to, and hence vowel sounds were formed, as also every one who is skilled in that language can know. If any one reads it in the Word, without points, he can never know, unless he follows the sense, what sense is therein, especially in the prophets; the vowels and like adjuncts thrust the sense upon the letter. Further, if they should read many of the same prophetic books without points, they would hence form many (different) senses; and had they attached the vowels, each person according to his own sense, then the letters would have been differently marked by every one, and when the vowels could not have been so marked according to the sense, they would have searched for anomalies in the words, so that still they would have formed the word to suit) their sense; for such is the language that there are many anomalies. Wherefore, it seems to be allowed, lest readers should torture the sense, that each (form the sense) according to his fancy, in that state of human mind which prevails while they are in the body; so that they should pervert the sense variously, every one according to his genius. Wherefore, it was granted that points might afterwards be attached, which whether they are divinely inspired, may be known to some extent from the prophetic writings, where the sense is understood by no one save the Lord, and those to whom it pleases the Lord to reveal it.—1748, June 27.

THE PERCEPTION OF SPIRITS AND ANGELS, (DERIVED) FROM THE GENERAL (*communis*) STATE.

2415. There was a general (*communis*) state of pleasantness which was given in the general sphere (*in commune*), and so reached spirits and angels. The general state of pleasantness affected each of those who were there, every one according to his state and disposition, and also affected their ideas, even to the perception of the pleasantness; which (perception) therefore, they acknowledged to come. Hence (there was) discourse concerning the influx of the good and true, and of their general

states into the single things of man; that a like thing is noticed in human society, as that if friendship, love of wife, love of children, prevails generally (*communiter*) in any society, then the single things which they think, speak, and do, are pleasant. But amongst men such is the case, without the manifest or sensible perception thereof, which occurs with spirits and angels, amongst whom there is perception and living affection, and, indeed, accompanied with reflection, or the knowledge whence (it comes). Hence they know also that every good and affection of the true, with their indefinite varieties, come only from the Lord.—1748, June 27.

THAT MERCY AND INNOCENCE AFFECT ALL THE GOOD WHO ARE IN
A SOCIETY.

2416. It was granted me to know, from a spiritual perception, that those who are merciful and innocent incite all the good who are in society to love them, and affect them so that they wish better to them than themselves, consequently forget self, and love them with the whole heart and the whole mind (*animo*); for innocence and mercy is the Lord, and the Lord inspires with Himself all the good, consequently good spirits and angels, from Himself, with indefinite variety. Hence their mutual love (and) hence (their) felicity with indefinite varieties.—1748, June 27.

2417. Evil spirits who were present said, when I had perceived and was writing these things, that they were ignorant what mercy and innocence are; they wondered that they are granted; yea, to such a pitch that by means of their representations they scattered them under my feet; thus despised them.—1748, June 27. From their operation on me and spirits who were present, it was given to know of what quality the society would be, if such should be therein. Then there was felt, as it were, a painful injurious principle (*quoddam dolorificum lædens*), which happens with variety according to the nature of those who are merciless, and those who are merciful; wherefore, they cannot be together; which was (still) further represented to me by this, that from a state of mercy they were incited to cruelty, so that mercy is turned into the contrary, with spirits of such a nature.

CONCERNING THE UNDERSTANDING (*intellectu*) AND PERCEPTION OF
EVIL SPIRITS, AND THOSE OF THE GROSSER SORT, TOUCHING THE
FACT THAT THEY ARE NOTHING.

2418. It has been said several times to spirits that they are nothing, and that the Lord is all in all; yea, it was also said and

shown them what is meant by their being nothing; but still some do not wish to understand it, others do not understand it because their ideas are of too gross a character to apprehend it. Therefore they babbled (*dictabant*) many times that the doctrine of faith is absurd, because it was said that they are nothing; and yet they suppose they are everything, as also that they possess all their life and power as their own, and in themselves. Wherefore, being indignant, they retorted that the doctrine was an absurdity, What is said as to their being nothing, they tolerate less than other things of the doctrine of faith, and, indeed, out of self-love; others (do so) partly from ignorance.—1748, June 27.

CONCERNING THE SPEECH OF SPIRITS.

2419. I long wondered how it happened that now this, now that spirit spoke, at various distances. One took it up where another ended, and sometimes in the midst of the discourse, and so, variously. The reason was given me to know: those spoke who were most affected during the discourse by the ideas which belonged to the discourse; consequently it passed to those who were more affected than others, for when any one's affection is excited, then he is excited. Besides which, they are also excited to speak in another manner, to wit, by spirits who excited them from ideas determined upon them, so that they should speak either with them, or instead of them, or for the sake of fraud, so as to contrive another person to substitute.—1748, June 27.

THOSE WHO HAVE MERCY DURING THE LIFE OF THE BODY, AND WHO
ARE INNOCENT, RECEIVE MUCH IN THE OTHER LIFE.

2420. Amongst all those things that it was given me to learn from experience and life with spirits and angels, there is (this): that those who are merciful during the life of the body, and, indeed, who bestow but a little mercy from the heart, in the other life receive indefinite things, therefore an unspeakable reward, to wit, felicity; for through mercy, because (proceeding) from mercy, arises all felicity; and they receive so much mercy in each and all things, together with felicity, that it is ineffable, (and attended) with the greatest perception. It is similar with those who are innocent. No comparison is granted, for each and all things are exalted in the other life, where the body does not rage, and the sensuels of the body do not command, but they are left to interior and more interior perception. But to describe

these things to man's apprehension is impossible, because the understanding indeed of the unknown is customary to be given, but not the perception (thereof): wherefore there is no understanding from perception, therefore so long as they are corporeal, no faith (is given them).—1748, June 27.

A CERTAIN MEMORABLE (RELATION) CONCERNING INSANITY.

2421. It had happened to me several times, when spirits were permitted to act according to their insanities, which was permitted so that they might act through me, that it was they as it were who acted, and they did not know otherwise. This (occurred) frequently; but it was granted me as often to know that it proceeded from spirits, and not from me, which they acknowledged to be wholly so. Hence this memorable fact was told me, that a man who is in faith may sometimes appear to men not like another, or, as they said. But that men who are corporeal are insane in mind or thought, that he can be insane in the body, but not in mind or thought, or internally, but externally or in the body can appear like angels, modest and wise, so that there is an inversion, because order is inverted.—1748, June 27.

CONCERNING DRUNKENNESS.

2422. I spoke with spirits concerning drunkenness, and it was confirmed by them that it is an enormous sin, as well as that man becomes a brute, (and) no longer a man; because that man is a man lies in his intellectual faculty, thus he becomes a brute, besides which he brings damage on his body, and so hastens his death, besides wasting in extravagance what might be of use to many.—1748, June 27. And it appeared to them so filthy that they abhorred such a life, which mortals nevertheless have introduced amongst themselves as a civil life.

THAT THE LORD RULES THE UNIVERSE FROM INTERIORS BY ORDER.

2423. By a spiritual idea manifest to me, it was shown that the Lord rules all, consequently the universe, from interiors, by order. When I was in this idea, they all appeared as most rude vessels, wherein there was no life at all, hence no power (*virium*), but that all things are disposed inwardly by the Lord. When I was in a given representation of this idea, there were also spirits around me in a similar (idea); they then confessed that they are wholly nothing, 'dead of themselves, and (their) life only

from the Lord, and that they are carried (*ferantur*) wheresoever it pleases the Lord: for they then plainly saw themselves (to be) such, when yet they suppose (it is permitted they are so gross) in their external state, that they can (do) all things.—1740, June 28.

CONCERNING HEREDITARY EVIL.

2424. I perceived plainly by a spiritual idea, (as did) also at the same time the souls and spirits present, that hereditary evil is increased from the first man through all succeeding fathers and mothers in order, and indeed through every one in successive series, by proper (*propria*) acquired evils, derived into children, and at length also acquired by themselves. Therefore was it also manifested that in man there is nothing but evil thus multiplied (proceeding) from hereditary evil.

2425. Further that there is an inclination in every man to every genus and species of evil, because there is such a multiplication; wherefore, when man grows up, then by his actuality are excited those genera or those species of evil, that happen according to his societies, actions, thoughts. Wherefore, man by nature inclines to every genus and species of evil, and from the determination of actuality is borne into this or that, and so multiplies (his) genus and species, according to generations and families.

2426. Still they are more prone and ready for one genus or one species of evil, because it has prevailed in parents. This may be sufficiently known to every one, but still (a man) can be bent to a genus or species of another evil.

2427. These things are much more obvious by means of spiritual ideas than could ever be seen by man without such an idea. Spirits apprehend these things much better than men because their ideas are of such a nature, and they, indeed, capable of perceiving by spiritual ideas.—1748, June 28.

THAT MEN AND SPIRITS UNDERSTAND NOTHING (THAT IS) IN INTERIORS, FROM THEMSELVES.

2428. (It was given to see) from a represented spiritual idea, as before, that they were as the rudest vessels, wherein the Lord infused spirituals and celestials; it was given me and spirits to see from the same idea that men and spirits from these exteriors, such vessels can never know anything, still less penetrate what is within, therefore (know) what and of what quality are their interiors, for vessels cannot know it from vessels; but when spirituals and celestials are insinuated by the Lord, and these external recipient vessels are fitted to receive, (they then can

know) that they are, as it were, nothing, only (vessels) fitted (to receive), thus, as it were, pellucid vessels) (according to the spiritual idea). Then it is given to know and perceive in some manner what and of what quality is that which is insinuated.—1748, June 28.

CONCERNING THOSE WHO TRUST TO SELF-DERIVED (*proprie*)
PRUDENCE.

2429. I spoke with souls who I knew had during their life held this to be a stable truth, that each and all things depend on and flow from their prudence, as is the custom with the greatest part of mankind; to whom (*cui* for *quibus*, I think) it was granted to say that from very many if not several hundred experiences, recurring almost daily, I know for certain that those who trust in themselves and their own prudence it is permitted to spirits to lead, to persuade, to induce cupidity, so that (the man) may very much desire (the thing) (it): they add confirmations, so that the man is persuaded that nothing is more true than that which he thinks, then also they either do not see, or reject or refute entirely those things which contradict.

2430. That there is such an operation of spirits in men who trust to themselves and their own prudence, it was given me to know from innumerable experiences, so that it is a truth, in which faith should be reposed, when yet it is nothing but a permission of evil spirits to persuade men thus, and when man is such, that all his counsels are so firmly believed in, they tend to his own ruin and that of the community (*communis rei*), for those things which (originating) from evil spirits (proceed) as from himself, tend to his ruin.

2431. It is different with those who have faith in the Lord, and believe that the Lord rules the universe, and that nothing good and salutary to themselves and the community can come but from the Lord; these are ruled differently. In their thought and will is insinuated the persuasion to act in such or such a manner, and all things then (make) for (their) good.

2432. This was also made known to me by innumerable experiences, that the persuasions of spirits with cupidity, which I supposed to be salutary and the best, were changed, after some moments, hours (or) days into contrary persuasions; so that hence I knew for certain, that the Lord alone rules the thoughts of man, his prudence and counsels, and that faith should be placed in him, but not in self, and as this is the truth, no doubt should be entertained; just as when ocular truth is given, although we do not know causes, yet we believe, and though

explorers do not discover the causes, still we believe, because they see. Now I have seen, heard, felt, (and) known this to be an indubitable truth—wherefore it should not be argued about, as is usual, because I do not know, whether it is a spirit, whether it be so (and so) because I do not understand; but because the thing is so in truth we should believe it sooner than sensuals because the Lord also hath said it.—1748, June 28.

CONCERNING THE MIRACLES OF THIS AGE (*temporis*).

2433. In ancient times, or those prior to the advent of the Lord into the world, when worship was external, or the representative church of the Lord was (formed) from externals, then there were manifest miracles, and almost continually occurring in the land of Canaan, like as in the wilderness (*deserto*) the Manna rained down; also that there were rains, in their times, and harvests were blessed, like as also in the time of Elias, and (is manifest) from this that in the seventh year, and the year of jubilee, the land was blessed, so that the harvest sufficed for some years, besides many other things, which were almost continually occurring, and manifest, by reason that then they worshipped only externals, so that they might be introduced thereby into internals. Therefore the miracles were manifest.

2434. But at this day it is not so; manifest miracles have ceased, and miracles have succeeded which are unknown to man, and do not appear but to those to whom the Lord reveals them, for all contingencies, which are all in all, in the most general (*communissimo*), in the general, in singulars, (and) in most singular things, are miracles, but are invisible and continual, which inasmuch as manifest miracles should cease, are not patent, because no faith (is based) on miracles. Thus man, who is of such a nature, that whatever he manifestly sees, still perverts, and bends to natural causes, thus to evil, for which reason (miracles) are not patent, as well as that man is kept in ignorance, because to pervert those things which are manifest and visible is to profane (them), thus man would undergo danger, (if indeed) he could ever be saved. Especially (is there danger) to the man who knows the interiors of faith.—1748, June 28.

CONCERNING THE PRAYERS OF INFANTS.

2435. It is given me to learn from experience that the prayers of infants have a much fuller hearing in heaven than

the prayers of adults, and still fuller than (the prayers) of those who have closed the way towards interiors, by thoughts of natural things, and the things of memory, and still fuller than (the prayers) of those who are blinded and so have no faith; for with them, the way towards heaven is closed. (My) experience from which it was given to learn, that is (this) that when sometimes I attended less to what is in the Lord's prayer, then the angels, as was told me, perceived it more fully, as was also the case when I read in the Word of the Lord, because the way was open. This seemed wonderful to me, yet from experience it was granted to learn that it is true. In like manner from this, that those spirits who are far away from me, hear and perceive better when I thought tacitly: for my thought, which was replete with different ideas, hinders the matter from being so well conveyed.—1748, June 28.

THAT SPIRITS ALSO SLEEP.

2436. This night there were many spirits around me; in the morning I spoke concerning some one, or several of them, and I have heard that they were asleep, and indeed (in) a sweet (sleep). This I also perceived, so that the state of spirits is also a sleep like man's. About the time concerning (*circa vigiliam*) before I awoke, there appeared to me various lights: a white one with glittering bosses (*bullis*), a certain obscure (one), then a coloured one. I was told that there are such lights in their sleep, according to variety, and I also perceived that they also had dreams, and indeed pleasant (ones), and these without my having dreams at the same time; for it is known, that when man is in their society, he then has dreams together with them, of which (I have treated) several times; but now they had dreams, but not I.—1748, June 30.

2437. Then also, although they were around me, some have slept soundly, and others not so: wherefore they can be in one place, and have different states of sleep and visions of dreams.

THAT EVIL PUNISHES ITSELF.

2438. This was often said to spirits, that it is they who bring evil upon themselves, when they are punished and harshly treated by other spirits, and that evil has punishment in or with itself; and because the evil of punishment as punishment came from others, (and) not from themselves, they therefore wondered how the matter stood. I now perceive in some degree from a

spiritual idea that evil diffuses itself through many who are around, thus into the whole heaven of the wicked, who are then excited to inflict punishment; for their greatest cupidity and greatest delight is to punish: wherefore then flows from the general (*communi*) assemblage of the wicked such delight from cupidity into a fewer (number) and thus into those who maltreat him in whom is evil: thus evil returns to him by a wonderful circuit of flux of determination: to him because he possesses the evil, and it is turned into the evil of punishment. Because this cannot be apparent, unless the Lord reveals (it), and therefore (must be apparent) through spiritual ideas, therefore it cannot easily be apparent to man how the matter stands.

2439. This may also be inferred from the (fact) that every one draws diseases upon himself *from the evil of life* (from a badly spent life): hence diseases and death, with which the case is similar, for every one's body represents in lesser effigy the *greatest body* (Grand Man), which is the world of spirits.—1748, June 29.

THAT MY REPRESENTATIONS WERE SEEN BY SPIRITS AS IT WERE
ALIVE.

2440. Several times it was granted, when I spoke with spirits, and indeed at the same time through representations, as happens usually with ease in the world of spirits, think that they speak through representations, that they then have said to me that these (representations) appeared before them as alive, and were (so) so that when peoples, camps, and the like were displayed representatively, they appeared before spirits just as if they saw them; but (they did not appear) to me.

2441. In like manner representations of spirits very frequently have appeared to me, when my eyes were closed, entirely as alive, as if in the highest light, concerning which (I have treated) here and there.—1748, June 29.

2442. But they appeared only to those to whom the Lord grants to see these things; and not to all.

CONCERNING THE EQUILIBRIUM OF EACH AND ALL THINGS IN THE
HEAVENS.

2443. (((((((It was granted me to see by a spiritual idea that there is such an equilibrium of each and all things as regards celestials, spirituals, and naturals, in the heavens, that no one can think, feel, (or) act, save from many, and each person (*singuli*) from many if many, and so forth, and that there is

never anything to which there does not answer something from its opposite, and (that there are) opposites to the intermediates in like manner from many and many, so that no one can think, will, feel, (or) act, save in equilibrium. Therefore when I was in that idea, spirits said, that for this reason they are also nothing; wherefore no evil can happen to any one, unless it is immediately balanced (equilibrium) by the Lord, thus by the good, and when there is a preponderance of evil, then the evil is punished, but never save for a good end.)))))

2444. ((((((Since there is such an equilibrium, or such a disposal according to order, it is in such disposure to equilibrium in general and particular, or in universal and the most singular things that order consists, which is formed by the Lord and preserved to eternity: wherefore each and all things are then ruled by the Lord as if to prevent any resistance, as to make a comparison, (occurs) in catenaries (*catenis*) and the like, which are disposed according to all powers and laws.—1748, June 29.)))))))

A VISION CONCERNING THE INTERIORS OF THE WORD.

2445. It was granted to speak concerning the interiors of the Lord's Word in (*apud*) the prophets, and then at the same time to show by representation that the words there are nothing, but the sense is interior, and begins to be alive when it is granted to represent, that the words are to be thrown away as nothing, as is usual in discourse, wherein no attention is paid to the words but only to the sense; (it is) so in the Lord's Word, as to the letter; and when by means of that representation the words or letters were thrown away, and thus as it were divested, then appeared to me in vision, a naked man, who was elevated upwards above the head to the crown thereof, whom spirits, seeing, wondered at, (and) said that it is a miracle because they saw the man better than (they did) me in living form: whereby the interior sense was signified, for the naked man is the interior sense, his garments are only the words or letter; thus it was confirmed that there is an interior sense which begins to be life, or man, in the Word of the Lord.—1748, June 29.

2446. The naked man signifies the regenerated man, or the regenerated man is represented by the naked man, like as Adam and his wife (represented the same).—1748, June 29.

CONCERNING THE LIFE OF CERTAIN SPIRITS AS REGARDS HABITATIONS AND THE LIKE.

2447. Spirits seem to themselves to dwell in houses (*domos*), (and) bed-chambers, and these indeed well furnished (*ornatis*).

simā) with utensils of every kind, and also (with) indefinite variety according to each one's inclinations; thus because initiated into the like, during the life of the body they also retain after life, and desire similar things: thus the like are granted them with indefinite variety according to each one's genius, and thus they are bent to good, for they arrange those things according to use which the Lord disposes, and at the same time the use introduces quiet and innocence in (their) minds (*animis*). Thus also peace and innocence are insinuated.

2448. Certain souls that have come from life spoke with me concerning these things, (to the effect) that they are phantasies: thus they did not desire such things, but rather money, or silver and gold, like as in the world, because this (is something) real. Thereby they can acquire something for themselves, but nothing from such things (as have been described).

2449. But it was given me to tell them, that this is nothing in the other life, for they have no need of garments to buy them, nor of meats to buy them or collect them, nor of food. They do not stand in want of all these things in the other life: wherefore such a cupidity is false; but to receive such things as have been mentioned, from the Lord, and to arrange these according to use in tranquillity and innocence, this is the chiefest reality (*reale maximum*), because it conduces to their felicity. Such imaginations so called are real, because they have real things in themselves. Wherefore it was then given to say, and it was given me to say still as true, that I am willing with my whole heart and soul to bestow on others whatever I possess in the world, if I am allowed to possess such imaginary wealth, only retaining (*habens*) in life for the body and uses in the body, without any of the gold and silver of the world, a dwelling (*domicilium*), victuals, garments, and whatever else is useful in the life of the body.—1748, June 30.

CONCERNING AVARICE.

2450. I spoke with spirits concerning the possession of money without use. Certain spirits are of such a character (derived) from the life of the body, that they wish to possess money, for money's sake, not for any other use, than to be delighted with monies. When I have inquired, on account of what use, whether on account of garments, houses, or food, they have said, that (they have desired it) on account of delight at the sight of monies, silver and gold, therefore on account of no use from these. Such a cupidity is called avarice, and is most base, because most gross; for money is for the sake of use, like as whatever is

possessed in the life of the body should be for the sake of use. When the use perishes it is wholly dead, and a carcass. Thus it is from the end that each and all things are judged; the end is what forms the disposition; it is the end according to which they are judged in the other life; the end is the all in all of the disposition; the end of all ends should be the Lord.—1748, June 30,

THAT ALL THINGS ARE JUDGED ACCORDING TO ENDS IN THE
OTHER LIFE.

2451. It is known that the end is the all in all of the thoughts of man. All that he thinks are mediate ends in various order looking to the ruling end or the love thereof, hence (make up) his whole disposition. I spoke concerning these things with the spirits, and that they might be shown it was given to say, that if any one should convert the whole world to Christianity, and the end be self-glory, self-love, and the like, then he obtains no reward therefor in the other life, because the end was not the glory of the Lord, or the salvation of the human race; and on the contrary, if any one should persecute and overthrow Christianity, and nevertheless from an innocent end, because thus he supposed it good, that then he is rewarded. Souls and spirits are unwilling to admit this, because it is common (*familiare*) with them if any one has bestowed anything for the doctrine of faith in the life of the body that he wishes to be rewarded therefor, no matter what the end is.

2452. Wherefore it was granted to confirm that devils never intend anything else than to destroy what belongs to faith, and the Lord bends all things to good, (and) because good (arises) from this source (*inde*) they cannot be rewarded; also that devils tempt man grievously in spiritual temptations. Nevertheless man is hence regenerated; these therefore cannot receive reward; so those who from an evil end do good (the reward) does not belong to them: and it was further given to say that if they should do (good) from a good end, they are not rewarded therefor from merit, but from mercy, because the Lord operates it through them, and has disposed them so as they can be such, thus from mercy, on account of his glory.—1748, June 30.

THAT ALL MEN INCLINE TO EVERY EVIL, BUT BY ACTUALITY ARE
BORNE TO ONE EVIL RATHER THAN TO ANOTHER.

2453. It has already been said, that man is born into every evil, thus inclines to every evil by acquisition of evils from

parents in succession from the first (man), so that there is nothing in him but evil; but by acquisition he inclines to one (evil) more than to another. This was represented to me when spirits told me that I felt just like they did, if I was held in a similar state, which I admitted, but perceived that actuality must needs be present during life in sins, so that (one) is borne to one evil more than to another, although the inclination to the same evil lies concealed in the hereditary root, so that if I had acquired a similar (evil) through actuality I would also be like (them); that I was inclined to some evils more than to others.—1748, June 30.

2454. Which may also be confirmed from infants, boys and girls, who die, who cannot be held in such evils as adults, who have acquired actuality to themselves, although their inclination is to every evil. In like manner (it may be confirmed) from this, that there are indefinite diversities of evils, and (evils are) distinguished into genera and species and individuals, so that one does not incline to a similar evil with another.—1748, June 30.

THAT INTERIORS OR (THE THINGS) OF THE NATURAL MIND DISAGREE
WITH EXTERIORS AND CORPOREALS.

2455. There was a certain spirit who spoke with me, to whom it was given to say, that I could be, or seem to be, as regards the body, like to him, but not so as respects interiors; whereat he marvelled how there can be exteriors apart from interiors, because he did not suppose interiors are given; for those who are corporeal, do not indeed think that far, as that beside corporeals and their sensuous interiors are given. To convince him, it was given to tell him that he may know men in the world are different in the body or externals from what they are in thought.

2456. For they are accustomed to feign in the body, other actions, other words, and put forward other countenances than agree with their thought (*quam qualiter cogitant*). Wherefore it is clear that interiors are given which can disagree with exteriors or corporeals; when the spirit heard that, he acknowledged that it is so, but I think he had never exercised reflection about such things. There are very many such things if man reflects and acknowledges for truth, that there is an interior man which is different from the exterior; from which he may know such things; but because he studies the body only he cares (*curant* for *curat*, I think) nothing for such things.—1748, June 30.

WHATSOEVER IS ACQUIRED BY ACTUALITY CANNOT BE ERADICATED,
BUT MAN MAY BECOME BETTER THROUGH THE LORD.

2457. Whatsoever evil is acquired or contracted (through) actuality by man, appears sometimes as if it can be eradicated, to wit, that man may become better, but the case is different; what is once acquired remains, and that man seems to grow better, and thus as it were to forget evil, so that the man is no longer prone to evil, this does not come from man, nor (is it true) that evil is obliterated, but the Lord covers over evil, or gives the faculty of good, whereby evil is as it were covered over, so that the man seems to himself (to be) better; for everything belonging to the good man, everything of the reformed man, and everything of the regenerated man is of the Lord.—1748, June 30.

2458. As respects the vices of the body which (do not arise) from the mind (*animo*) and mind (*mente*) the case is different, so that if he takes up a distaste for wine or intoxicating drink from any cause in the body, or any such thing (results) from disease, there are also such things with the brutes; but the discourse is concerning moral and spiritual evils. The evils of the body are almost circumstanced like one who is not able to walk, and hence does not desire to, because his foot is broken or wounded and the like.

THAT MAN CAN NEVER BE JUDGED FROM EXTERNAL HABITS (*habitu*)
AS TO WHAT HIS LIFE WILL BE AFTER DEATH.

2459. Manifest examples of those whom I have known in the life of the body were shown (to prove) that they of whom men judged harshly are good in the other life, and they of whom men judged well in the life of the body are evil, because men do not know how to judge but from externals; nor do they know whether (persons) act from ignorance, and what was their end; for the end is known to the Lord alone.—1748, June 30.

THAT THERE IS NO LIFE IN EVIL.

2460. I spoke with spirits who supposed that they had life more than (*prae*) others because they were able to do evil—which thing they thought several times before; but I have told them nearly as often that they are nothing, as also perhaps, that there is no life (in evil) comparing it with inanimate (sub-

stances) which injure by (their) weight when let go, and (as) at present (is the case) with brutes, which also can inflict evil. When again they supposed evil had life, it was granted to say to them, whether they believe that there is sight (*lux*) in darkness, they said No. Then it was given to say, the light in spirituals represents life, and the darkness, death; and that life is truth and goodness, and death is evil. Since this is so, can they say that life is in death. When they heard and perceived these things by a spiritual idea they were speechless, and could say nothing, because it is the truth.—1748, June 30.

CONCERNING BEAUTY AND PLEASANTNESS.

2461. I spoke with spirits concerning beauty and pleasantness, that beauty is a form in which and therefore from which (arises) pleasantness, and that pleasantnesses hence (derived) reduced in like manner into form, are beauty, and in like manner in these, therefore from them (arise) pleasantnesses in an interior degree; these amenities again reduced into form beget new beauty, from their variety, because it is therein, (arises) again a new amenity, which is the inmost, therefore felicity. Thus all felicities are in order and flow in beauty, and thus in succession, from the highest through inmost more interior and interior things to exteriors where they are natural and corporeal.—1748, June 30.

CONCERNING THE MORE INTERIOR AND INMOST THINGS OF THE WORD.

2462. As respects the more interior and inmost things of the Word of the Lord, these cannot be displayed before human eyes, like as interiors may, because they are ineffable, and such as no understanding may comprehend, and if they were told, could scarcely have appeared so connected as those things that are in the interior sense, because (their) nexus is also incomprehensible and ineffable; not otherwise than is the case with the interiors of the human body, which, displayed to unskilful eyes, by no means appear to be connected that they may constitute a man, when yet if even one were deficient, man could not live in the body; wherefore there is such a nexus amongst them as cannot, however, be comprehended save by the skilful, so that one respects another in a series and order which is supremely harmonious, although it does not appear so. But the interiors of the Word are the things which may be comprehended, because they can be seen from and in naturals when the Lord illuminates the understanding. These things from the angels.—1748, June 30.

2463. Certain of the families of spirits thought about those things which are now written respecting incomprehensible and ineffable things, as that it cannot be seen save from externals and effects, that from such arise those which cohere in most beautiful connection and follow in order. For example (it may appear) from those things which are the externals of man, and from (his) actions that the fibres are thus disposed in most beautiful order, from so many of which an action is composed and can exist of such a sort; wherefore it was given to reply to them, that they may by no means reason concerning it whether it is so or not, unless they should see these things and be therein, yea, think therefrom: like as man cannot see how so innumerable muscles and fibres are connected, as present an action composed from a thousand things, nor can he know how a man can live in the body unless he has first inspected and become acquainted with the muscles, viscera, and many things of the interiors of the body. The case is not different as regards the wishing to reason from externals whether (more interior and inmost things) are so, when he has never seen internals, or known that there are internals, still less what their quality is.—1748, June 30.

AN EXPERIENCE (SHOWING) THAT MEN, SPIRITS, AND ANGELS EFFECT NOTHING FROM THEMSELVES, BUT THAT THEY THINK THEY ACT (*facere*) FROM THEMSELVES.

2464. In order that I might know that I effected nothing from myself, it was shown by experience, that in whatever I did there was at the same time insinuated in me a faculty of choice. This faculty was insinuated, and hence (came) the reflection that spirits supposed I could have done something else; for they were not willing (for me to do a certain thing). (It was about breaking an almond kernel and leaping.) It was granted to say that I could not (act) otherwise, though, from the faculty of choice, it seemed that I could have (done) otherwise. I discoursed concerning this with spirits, who still supposed that I could have (done) otherwise; but it was also shown them that they could not have spoken otherwise, and that was it easy to say otherwise; but it was given to say that I could not. I perceived that they were led: thus, from one experience after another, it is still confirmed that man cannot make the least little motion of the body, from himself; neither, likewise, can spirits.

2465. When spirits, therefore, said, that so they are nothing, it was replied that it is true, and that it is enough for them that they seem to themselves to be able to think, speak, and act, as

from themselves, and that whatever they will the most is theirs. Some, therefore, were content.

2466. Such is the equilibrium of all in the universal heaven that one is moved by another, thinks from another, as if in a chain; so that not the least thing can (occur from itself): thus the universe is ruled by the Lord, and, indeed, with no trouble.—1748, June 30.

2467. Certain were indignant that thus they were nothing, and so could not of themselves lead themselves, which is common (*familiare*) with nearly all spirits, besides the best. (A certain one) said that he was not willing it should be shown so plainly that he was so led (*diceretur* for *duceretur*, I think), and thus was nothing, and that it is enough if he knows this, and can say if it is so; but it was granted me to respond that it is not enough, but it is necessary to believe it: knowing is not believing: there must be persuasion of truth, otherwise there is no faith of truth; adding that if he is not persuaded, or in true faith, that he is in darkness, because in falsity. And yet the opinion concerning him was that he knew more than others; wherefore, according to a representation as before, the exterior part of his head seemed to me to be taken away to higher (*superiores*) spirits, in order that they might inspect what sort of darkness is in such as possess only a faith of the memory, and are not persuaded by interior faith concerning the truth. Those who inspected related to me that the darkness was great, as it were a something dark (*tenebricosum*), made up of hairs of various colours. Hence it was manifest what sort of darkness is sometimes with those who have only *scientific* faith, and not a *true* (one).—1748, June 30.

2468. The representation of the abstraction of the outer part of the head arises only from this—that from them is taken away association (*societas*) in externals, with spirits that correspond in their manner when being removed. Such a raising up of the head, or of the outer part of the head, appears; then his interiors become manifest; hence is he explored of what quality are his next interior things, or naturals; but this (occurs) very rarely, for such exploration is not permitted save for certain reasons, that they may be instructed concerning such things as serve them for use; also for the reason that they may not hurt such a spirit, because at such time he is not hurt.—1748, June 30.

2469. Such outer raising up of the head, or removal of societies of spirits in externals, is not granted amongst (*cum*) men, because it is dangerous (*discrimen*) to the life of man's (*ejus*) body. I told them that they could do so in my case; but such was the reply.

THAT MAN, HIS NATURAL IDEAS (AND) HIS SPIRITUAL THINGS, SHOULD BE COMPARED TO VESSELS WHICH SUBMIT (THEMSELVES).

2470. By means of a spiritual idea I have perceived plainly enough that nothing else is required of (*apud*) man than to be a submissive vessel; that is, that all and each of his be, as it were, submissive, and so apply themselves, consequently be applied to those things which are infused by the Lord through angels and spirits, thus that they do not resist nor reject (*respuant*) what is infused. In order that man may not resist, but subsist, it is needful that he be in faith, and in the truth of faith, that he be nothing, and not do anything from himself, but suffer himself to be *employed* (*agi*); he thus acts as from himself with ineffable felicity. Man and each of his ideas ought to be in those things that belong to faith, and, indeed, in all the things of faith, in love of the neighbour and mercy, in innocence, in order that he may be such a vessel, and may enjoy felicity, or perceive the effect of those things which are infused by the Lord through the heavens.—1748, July 1.—This was confirmed by angels, who say that they are in such a state when it so pleases the Lord.

2471. I also spoke with angels through the proximate spirits concerning those who said that they are thus willing, because then they can enjoy felicity; to whom it was granted to say that they cannot be such vessels unless they are in truth (truths are each and all things that belong to faith); thus, the most remote from fallacies, and hence from falsities, and from other things (*aliunde*); for truth cannot dwell in a vessel of falsities, but wholly in its own vessel, to wit, in truth; which was perceived so clearly by a spiritual idea that they could say nothing at all contrary (thereto).—1748, July 1.—It was also granted to spirits around me also to perceive that that was true; wherefore they unanimously confessed that they plainly perceive that it is so, and that truth can never be but in its own vessel, and that then the vessel is the Lord's.—1748, July 1.

CONCERNING THE LORD'S WORD THAT THE SINGLE THINGS THEREIN ARE VESSELS WHEREIN LIFE IS INFUSED BY THE LORD.

2472. When I read 1 Sam. ix. 1 to the end, and v. 25, 26, I perceived by a spiritual idea how it is with interiors; the spiritual things therein are expressed as high: for instance, that

Saul was invited to the high place; that he was placed before the chief men who were bidden; that he went up on the top of the house with Samuel, and there spoke with him; that he arose with the dawn (*aurora*). Only those things are there mentioned (*memorantur*) which are high, which also are significant; for instance the high place; the top of the house; morning; and many things, which being connected in the interior sense constitute (*faciunt*) the idea of a king; of (one) representing the head; but the nexus is received from the Lord by angels, because with these are adjoined things that are not expressed, but still are contained in the ideas of the same words; for every word is, as it were, a vessel, and therein are infinite things, which cannot be presented save in the interior sense, as they are connected of ideas of words, which are not patent to the mind of man, but only, as it were, the sense of the letter, wherein is scarcely anything; thus they resemble, as before said, a kind of man, as to his interiors, for the interiors of the body are all correspondences, and so representatives of the interiors of heaven.—1748, July 1.

CONCERNING THE FAITH WHICH IS REPORTED (*prædicatur*) TO BE GIVEN WITHOUT WORKS; AND THAT FAITH WITHOUT WORKS SAVES.

2473. Certain have a persuasion that faith alone saves without works, and, indeed, is enhanced in value, when yet it is most clearly apparent from the Lord's Word that the tree is known from its fruit, as well as that love towards the neighbour is the principal thing in the law, besides other things, which evidently prove that faith is not to be separated from works, and that there is no life in faith, if there are no works of charity, which live from charity; hence, from faith.

2474. I discoursed concerning these things with the angels, and it was proven to me by comparison with the body of man that faith and works are circumstanced like the soul and body; works without faith are like a body without a soul, therefore like a corpse; and that faith without works is like a soul endowed with no body. Faith is given with much variety; (there is) a faith merely oral; a scientific faith; intellectual faith; faith with persuasion; faith with persuasion from love towards the neighbour. Hence it may appear what quality of life can be in oral faith, and scientific faith, and intellectual faith, for love is what forms the disposition of man, and gives him the faculty to be able to be an applied vessel. Hence it may appear how thus the disposition is formed by faith, without

persuasion; and by faith, with persuasion; and by persuasion, without love towards the neighbour; and by persuasion, wherein is love towards the neighbour; and so faith with the works of charity.—1748, July 1.—(Marginal note.)—These things in general were confirmed this day from heaven. The Lord, as it were, being seen.—1748, October 19 or 20.

THAT ALL THINGS IN UNIVERSAL NATURE ARE REPRESENTATIONS OF
THE LORD'S KINGDOM.

2475. I spoke with spirits concerning worms that become butterflies; that they are representations of heavenly life, to wit, that they should be little worms, lowly, creeping on the ground, eating herbs, thus the vilest things; and that meantime they are prepared for a certain representative heaven suitable to them; to wit, that] thus through the chrysalis state (*per nymphus*) they are turned into winged and beautiful insects (*animalcula*), and then are elevated from the ground into the air, their heaven, (and) fly, and apply themselves to their roses, (and) eat the must (*mustum*) thereof; celebrate (*ludant*) their nuptials; lay eggs; and so enjoy their felicity: that these are representations of the reformation and regeneration of humble men was sufficiently manifest; and that these things were continued to their posterity, (and) that they represent the eternal *with* man. Then the discourse was concerning other things, as well in the animal as in the vegetable kingdom, in general; that nothing is ever given in those kingdoms that does not represent the Lord's kingdom with indefinite variety. This was confirmed by the angels.—1748, July 1.—Further, that otherwise not anything can exist and subsist in those kingdoms; hence, each and all that are in nature flow so as to be remote images of the Lord's kingdom.

2476. When certain said that so many revelations would confound the mind, it was given to reply that if they were innumerable, they would not confound, but illuminate, otherwise than this is the case with those who desire to deduce spiritual things from collections. These so confound themselves with many things that everything appears to them as confused, so that they still believe nothing; but those who are in faith, and see such things from spiritual and celestial truths,—the Lord leading them,—these are never confounded, but are illuminated; for they are confirmed by each and all things. These things have I also seen by a spiritual idea, so that I perceived the truth thereof.

CONCERNING THE INSCRUTABILITY OF INMOST AND MORE INTERIOR THINGS.

2477. Inasmuch as there is nothing in the universe but what is a representation of the Lord's kingdom, we can therefore be instructed by those things that are before the eyes: concerning this, also, that more interior and inmost things are inscrutable, to wit, merely from the formation of the human body in the womb, from the progress of the formation, and of those things that are then in a delicate little body, to wit, that only some of the members flourish, and many are without any function, as (for instance) the lungs, stomach, intestines, kidneys, and many other things; then, also, the muscles and organs of sensation; and yet such is the formation, that they respect subsequents, so that meanwhile they grow to their uses; thus, through many months each and all things respect the uses that follow, and then other things succeed, which minister, meantime fitted to their functions, as (for instance) the oval foramen, etc. This is a representation of inmost and more interior things, or of the Lord by inmost and more interior things, wherefore they are inscrutable, to wit: (as to) what use these shall contribute in the successive series of time and space. They, nevertheless, contain in themselves the series of subsequents till the last time; so on, in the subsequent age, there is respect perpetually to what follows.—1748, July 1.

2478. But interiors are represented by those things which are in the body, as you may see above (*prius*), which respect the external form of the body, or use in externals, its faculty of feeling and acting, which things are also inscrutable; nor ever can be deduced from the externals of the body, still less comprehended, because man scarcely sees any resemblance, yet nevertheless, interiors do so conspire to form externals, that scarcely anything interior can be wanting, but that something is impaired.

2479. If I should say that one least little fibre that is most subtle, and not ever patent to the eyes, knows, as it were, the state of the universal body, it appears incredible to any one, but still it is true; otherwise, the most singular things (*singularissima*) could not conspire to the preservation of the common state.—1748, July 1.—[In my opinion (*pro me*) intellect is the cause (thereof); otherwise, there could not be so accurately propagated from the least little organ of life, which (organ) is of the seed, a body in ovo, from the ovum in the womb, and so forth; wherefore, it follows that such a (principle) is in the most singular least things in the human body, which contains a series

of subsequents so wonderful in principles.] These things (are) written before spirits and angels, and they do not say anything.—1748, July 1.

THAT TRUTHS WHATEVER THEY ARE, WHICH ARE NOT SENSUAL AND OCULAR, ARE IMMEDIATELY REJECTED BY THE LEARNED.

2480. It is plain enough to me that no truth, not even a natural one, can ever come forth into light but is straightway rejected, and as far as possible (*quam maxime*) by the learned of the world, and in place thereof are willingly received falses, and still more (are rejected) spiritual and celestial truths; which it was given to know from much experience, for the spirits who are around man are of such a sort that as soon as any truth comes forth, although they do not know that it is a truth, still feel aversion, and immediately resist it, and this from their natural disposition, which is contrary to truth.

2481. For such are evil spirits, that whatever good and true there is they immediately from an innate principle resist (and) reject,—reject amongst falsities, and willingly accept falses, because these are exceedingly satisfactory to their (*arriident iis*), inasmuch as they agree, and are conformable.—1748, July 1.—It is given to compare their aversion with smells, for their disposition forms a sphere contrary to truths; wherefore, immediately when a truth approaches that sphere, there is, as it were, something injurious (*iniquum*) that strikes the smell; which they also now hear, and cannot but acknowledge, inasmuch as it is sometimes told them that they form such a sphere, because it (was) made sensible to me: thus these things are told from pure experience.—1748, July 1.

2482. It may be proper to add that the learned in the literary world, because they desire from philosophies to enter into arcana, even the naturals concerning the soul, and still more (those) who (wish to enter) into the arcana of faith, have blinded themselves to such an extent that they see nothing thereafter, and do not believe; so that he who has never thought anything about these matters, and still enjoys good (*pollet*) natural light (*lumine*), is very many times more learned.—1748, July 1.

CONCERNING THE PROVIDENCE OF THE LORD, THAT IT IS NOT ONLY INSCRUTABLE, BUT ALSO SEES WHAT IS TO COME TO ETERNITY, AND THEREFORE THE SERIES OF ALL INTERMEDIATES AT ONCE, FROM THE REPRESENTATION OF THOSE THINGS THAT ARE IN NATURE.

2483. It has been previously shown that the things are

inscrutable which belong to the Lord in inmost and more interior things, and that these are represented in man, who when he is conceived is formed in the ovum, in the womb after that when he is born, (and) grows up, that each and all of these are contained in the seed, with all these wonderful changes which man undergoes when first conceived, and so in succession, all of which constitute most wonderful series of consequents, with their changes continually recurring inwardly; and, nevertheless, all these things are contained, to wit, the series of contingents, in the first inconspicuous seed, so that nothing is ever lacking in all the series. Since, therefore, there is such a visible (*conspicua*) and known series in those things which are within nature, and such a providence or series of successives,

2484. It clearly follows that therein is represented not only that these things are inscrutable, which (are) from the Lord, in inmost and mere interior things, but that He views each and all things from the beginning to the end that are to come in their interrupted series till the end; for every such thing is, as it were, an image of the providence and previdence of the Lord, (leaving out) (*præter*) what (comes) from the disposition of every parent to all posterity. Thus nature, if we scrutinize her aright, can teach us that it is so if we view things from truth, —therefore from visible things; but then we should by no means proceed from such to truths, and so explore them, but from truths revealed by the Lord; see such things as confirmations; thus man is illuminated; if he proceeds according to inverted order, he is then obscured and confounded; he doubts and denies.—1748, July 2.

THAT EVIL SPIRITS ARE WORSE THAN BRUTES.

2485. I spake with certain ones around me in the other life, who reflected upon the state of spirits, especially of the evil; and it was perceived very manifestly by a spiritual idea that evil spirits are like brute animals, resembling wasps and bees, which, when (they act) from their natural disposition, conceive (*cogitent*), and do nothing but evil, and that they are worse than brutes in this, that they act from a faculty of reasoning which they abuse, to think and do evil; therefore (act) worse than brutes, and that from that faculty they act against spirituals and celestials, or those things which belong to faith, which brute animals, because destitute of such a faculty, cannot (do). —1748, July 2.

THAT THE ACTUAL AND PROPER EVILS OF MAN ARE WHAT TORMENT HIM IN THE OTHER LIFE.

2486. Every man is born into all evil, so that he inclines to every evil, from the evil of inheritance successively acquired from parents, even from the first; but this evil also condemns every one to hell and to eternity; but out of the Lord's mercy they are liberated from hell, because it is not their proper evil, as is the case with infants, and those who have not come to the age of youth. But (there are those) who afterwards, when also the faculty of thinking and judging is matured, do evil. These draw evil from that ocean of evils which is connate with them, and make it their own, and acquire it by exercise; thus, form their natural disposition, according to evils acquired from hereditary things, and at the same time their proper evils added (thereto). These are the evils which in the other life torment them.—1748, July 2.

THAT THE INMOST AND MORE INTERIOR THINGS OF MAN CANNOT BE HURT, BUT ONLY HIS INTERIORS.

2487. The Lord has preserved from the first man, thus far, the more interior things of man, so that they may not be perverted, because the inmost things are such that (the more interior things) cannot be perverted; thus (it arises) through inmosts. But his interiors are perverted. This may be conceived, by spiritual idea, from forms, by those who can conceive, of what quality are more interior and inmost forms. They are such as to be applicable to whatever can be given or is possible in the world; they may be twisted (*terqueri*) to all things, but yet conspire from single points, as centres to a state of integrity; for they can be, as it were, very easily applied to those things that are evil and distorted in interiors, from the faculty of resuming their integral state, which the Lord preserves and perpetually renews.

2488. They are not hurt: It is otherwise with forms of interiors: these are distorted from hereditary evil, so that their state is evil, whereto conspire each and all things; and what is distorted from this origin (*nativitate*), this can by no means be restored, but only reduced to naught, so that it is lulled, as it were, by sleep, or, as it were, by death, and so seems, as it were, to apply itself, when yet there is not an application (thereof), because (it is applied) to evil, which is its state. It

conspires from single points and centres ; therefore, it is merely its mortification and lulling to sleep, so that the more interior things, which are the Lord's, may be able to operate.—1748, July 2.

2489. Hence it also follows that man can do nothing but evil, and not the least, not anything at all of good, because whatever is in him conspires to evil, and that all good is of the Lord alone.

2490. Besides, the evils of man are also tempered with good, so that a sort of rainbow is represented ; for whatever belongs to man is evil, else man would no longer live to himself.

THAT TRUE FAITH IS ACTION.

2491. I spake concerning faith with certain ones in the other life, who supposed that faith without works saves or is saving ; for when they say only this, many of those who do not understand separate faith in the thought and in the understanding from faith in the act, and so do not care how they live, supposing therefore that they are to be saved, although the Lord has said that the tree may be known by the fruit ; then it was given to say that action is faith itself, and (to address it) to the apprehension and understanding of the spirits who are present : I perceived this plainly, to wit, that faith in action is true faith, therefore (is) action, because inseparable (therefrom) and action lives from faith, which is in the action, that is, in the works of charity ; wherefore they are inseparable.—1748, July 2.

CONCERNING A CERTAIN KIND OF SERPENT. (*De genere serpentis cujusdam.*)

2492. There are genera and species of those who are serpents, or who in the life of the body were crafty, and in the other life are called serpents. That they are called serpents comes from this, that before the eyes of angels they appear like serpents ; for when the angels inspect them, they are, as it were, turned into serpents before the eyes of spirits, which was plainly shown me previously, so that I supposed them to be wholly turned into knots of serpent forms ; then do they not only appear so to spirits, but also to themselves, for the angels see their interiors, and then (their) frauds, wiles, appear before the eyes of spirits like reptiles, to whom they are such, because in serpents is poison, by which in nature is represented wiles (cunning).

2493. It happens similarly with animals of another genus,

which appear to spirits, and are represented by them in human sleep, for there are cupidities and affections which are thus represented in the world of spirits, when angels speak together about the like, for the speech (*loquelæ*) of angels falls thus into representative forms in the world of spirits, but according to the natural dispositions (or forms) of those spirits who are beneath them, or into whom they fall, who suppose they do so of themselves; so in other things.—(On margin, “*Obs.*” twice.)

2494. A certain spirit, or a certain society of spirits, was with me for some days, if not a week or two (*sic non unam alteramve septimanam*), whose speech was not so virile (manly) but mingled therewith, as it were womanly and at the same infantile speech. At first I supposed from the speech that they were good spirits; but when I apprehended their cunning, I knew that they were exceedingly crafty, for they studied whatever cunning they could to devise it, and immediately effect in (by) act.

2495. But there was a certain kind of cunning in others, not so observable previously, to wit, that they could insinuate themselves into every society; because during life, by means of external appearance and dissimulation, they had as it were accommodated themselves to each and all of those things which others willed and intended: they could observe single things (everything), so that scarcely anything could be snatched from their eyes, and they purpose to turn whatever they observed to their own good or advantage without any conscience towards those with whom they are. In a word, nothing at all was thought and done which they did not catch at, and hence wished to act (do) in their own behalf, so that their cunning was active, with a continual observing how they could make it conduce to their own gain or advantage, only studying their own good, not that of others.

2496. But this genus of cunning has many species; wherefore it is not so easy to describe it, that in external appearance they are, as it were, upright, and so insinuate themselves in every society, yea, are beloved because they can insinuate themselves in the passions of every one, and hence enjoy another’s good.

2497. When these were inspected by angels, it then appeared of what quality they were and by whom serpents are represented: there appeared a serpent creeping upwards to the right thigh, or *the leg below the knee* (*crus*): thus they were not turned into serpents, but they appeared to remain the likeness of a man; wherefore they are not changed into serpents, for the reason that they are inspected by exterior angels among the interior (angels): it is otherwise if (they are inspected) by

interior angels; they then would appear as continued serpents in their form, by which their class of cunning is represented. Now, because their appearance is, as it were, that of a man or upright person in externals, and they are beloved, and do not wholly destroy man, because they have not such audacity, therefore there appeared (something) human, as also an infantile principle in their speech.

2498. While thinking concerning their departure (*exit*) (*exitu*) of what quality they become at last, it was shown me by (((((a vision that they are at last expelled from the societies of spirits, because they are at length discovered as to their character, and they then sit solitary only in the society of the solitary, which society was represented to me by a vision. (There were seen) as it were certain with a broad face, whose body did not appear, whose size and bigness was such as equalled about four or five faces of others, with a wide whitish hat of rushes (*cum lato pileo canneo albescente*) upon the head; thus they sat fixed in their place, nor any longer (associated) with others. Such also becomes their state as was represented; and so also will appear to themselves, and so no longer (be) in any active life.)))))

2499. It is also to be observed that when such and others have been in the societies of spirits, and have been detected and ejected thence, some mark always adheres (to them) as is read of Cain, which appears to spirits to whom they come, and whom they wish likewise to mislead; which mark is at length so enlarged that they are not tolerated in any society, thus are finally left to themselves, and so their solitude at last becomes apparent to them, and is also of such a nature as is represented.—1748, July 3.

2500. (((((They are of the class of such as (living) in palaces (*aulis*) never exert themselves for the good of society, but only feign (and) aim at their own good, and so are unfitted for employment in society, yea are useless, because they especially love ease (*otium*); they can only live sumptuously, with magnificent garments, and grow rich, caring for nothing else. Such custom (habituate) themselves to the like craft, and insinuate themselves more than others, yea are also praised. Especially do they get intimates for themselves by various (sorts of) flattery, and feigning (of good) offices, with those who dispose the goods of their master (*domini*), so that hence they may grow rich, and thus in a stealthy manner their master being unconscious (thereof), may enjoy his good; therefore praise those from whom they derive any gain; so also make friends to themselves of cooks, and treasurers, (and) especially of housekeepers (*administratices*) and maids, and the like, so that all things will conduce to their emolument.—1748, July 3.

2501. Such are wont to regard those who are in employments, and are industrious, upright, and no flatterers, as nothing; they despise, reject, and slander them; wherefore they hold them not as friends, but as servants; in a word, they are burdensome, or only burdens to the commonwealth.)))))

2502. There was such a poison in (*apud*) them as blunted all power of acting in the true and good, so that they took away all zeal. They have been with me for some days, and have caused me such trouble (*molestia*) to think and do what is serious, true, and good, and to seeing these that I scarce knew what I was doing. Such is the influx of such poison when they are in the society of good spirits. They induce in them a listlessness for doing good and that which belongs to their business (*muneris*). So he who inclines (*inclinant* for *inclinat*, I think) to labours and uses in the commonwealth when he comes among such, or into their societies, then all his zeal grows torpid; therefore the human race is especially seduced (misled) by these. Wherefore kings exclude such from their courts (*aulis*), for they greatly injure societies, and withdraw them from the good and true, so that they are at length ensnared by the study of these things as something sweet; for they live sumptuously, clothe magnificently, enjoy only (their) ease, hold in hatred those who are industrious and zealous for what is true and good: they are destroyers of the human race; for it is known that those who begin to indulge in ease derive therefrom the greatest sweetness; like beggars who accustom (*habituare*) themselves to that ease, and so are restrained from, and deprived of all zeal to be members of civil society, or to be citizens. Such cannot be called citizens, but destroyers of citizens.—1748, July 3.)))))

2503. This kind of cunning may be called the cunning of flatterers, especially carried on at courts (*aulis*), either for the sake of their own gains, or their own pleasure; that is, for the sake of cupidities flowing from self-love, or love of the world. Thus cunning (*doli*) is distinguished into genera, and these into species. These things are written in presence of spirits; and to those who are of such a character, who are silent and think what is to befall them, because they think their departure (*exit*) also represented to them, for such a thing moves them very greatly, because they love (student) their voluptuous (luxurious) life, and especially their gain.—1748, July 3.

2504. (((((Such men cause the greatest annoyance to those who are industrious (*laborant*) in the commonwealth, whom they despise, and consider to be servants (slaves); they leave them nothing of a pleasant life, so that when they perform their duties with pleasantness. they regard them as far beneath

themselves, born as it were to slavery (servitude), and they themselves born to rule; wherefore they snatch from them all pleasantness, bring them into contempt with their master, who therefore at last regards them as vile men, and mere flatterers, like lords (*dominos*), whom they esteem of greatest consequence, and so take from his servant all satisfaction (*salutium*), because he becomes like these (flatterers); inasmuch as he takes them into (his) society on account of their flatteries. In a word, they contrive (*creant*) every annoyance to the servants of the commonwealth, and take from them all that is pleasant in life, all comfort and hope, and so destroy citizens, consequently the state.

2505. Such were also with me for several days as (desire) to live for themselves, (and) not for the commonwealth, and took from me all the pleasantness of life, claiming all things for themselves. This they did in the other life in this manner, that they only wished from curiosity to hear and perceive what I read and when they have apprehended; these things, they have claimed them for themselves, leaving me afar off (*porro*) (out of the question), so that I was obliged to do my work with much annoyance, whereby it was manifested to me of what character are those who only work (student) for themselves, and only indulge themselves, and care for nothing besides. These things are written in their presence.—1748, July 3.))))) These never purpose any use but for themselves; *i.e.* the use of the commonwealth is nothing to them, but their own (is); wherefore they are such as are not led by use, or by the love of use.

2506. The like in the life of the body wish to have pleasantness, yea, to take away (their) pleasantness of life from others who perform use, and do not wish (themselves) to perform anything useful. Wherefore it was given to speak with them, and represent to them of what quality they are; that they are like insects of various kinds that are hurtful and loathsome, which also were represented before them to the life. Then it was given to speak concerning pleasantness of life, that pleasantness is the life of man, and that they are so created by the Lord that they might create uses of pleasantness; as may be sufficiently evident from the pleasure of the senses, as from taste, (and) from venery; which because they have a use along with themselves, to wit, that man may be nourished, and that he may be procreated, therefore pleasantnesses are added to their use, which pleasantnesses are increased wholly according to use. So it was appointed. But those who seek for pleasantnesses without their flowing from use, or according to appearance, without intending use, then indeed pleasantnesses are felt (by them),

although of a gross sort; but because (they are) not from use, or from the Lord through use, they are like those loathsome and hurtful insects, and are such things as destroy; and are such pleasantnesses as destroy them, because no spiritual and celestial life is in their pleasantnesses; therefore (these persons) become unhappy; to wit, are ejected from societies, and so sit solitary and are vastated, till all their crafty and injurious principle is vastated, so that they are no longer theirs.—1748, July 3.

2507. Such (persons) also care nothing for what is spiritual and divine, which was also given me to know from experience, for they were granted a short remission (*nam remittitur eis aliquantisper*) when God is mentioned. It was immediately perceived that they care nothing for Him, so that they do not think less of anything than of God—because (they are) only in externals, and in pleasures separated from internals.—1748, July 3.

2508. I also heard them speaking of pleasures, that they are never denied to men, but only (are allowed) in order to serve uses; and when they serve or follow from uses, they are then much more delightful—as was also granted me to tell many of them.

2509. They also have such a nature in the other life that whenever they observe amongst several, or in any society (because societies communicate one with another), therefore in the next societies, anything pleasant or happy, they strive with the greatest pains to claim it; and if they were able, would never leave anything pleasant to others. This was also granted me to know from experience. Wherefore it was said, that if such should come into the celestial societies they would desire to snatch away from each and all their joy and felicity; wherefore such are not able to come into heaven.—1748, July 3.

THAT EACH AND ALL THINGS IN THE WORLD ARE FOR USE, AND
THAT THE USES OF ALL THINGS IN THE UNIVERSE REVEAL THE
CREATOR.

2510. I spoke with spirits concerning uses, to wit, that all organic things in man, all his corporeals, as well as all corporeals in both the animal and vegetable kingdoms, are formed for (to) use and according to use, so that the use is, as it were, what has formed them, and that he who from use surveys organic things may then see the nexus of the parts; but (otherwise) if from parts (he reasons) concerning use.

2511. Besides which there is nothing given in the vegetable

kingdom but is formed to (for) use, and indeed a manifold (use) thus (is formed) from use ; to wit, for the nourishment of animals and the human race, therefore to the nourishment of all things thereof, and indeed so that nothing may be lacking. And when I held my mind in the consideration of use, to wit, that (things) are created for use to animals and man, as may be apparent from much experience to every one who has an animal ; (and when I considered) what is available for nourishment, for odour, and for medicine, and when the whole series of uses came under my contemplation.

2512. Then it was given me to see in spiritual idea, which is the same as angelic, that in use there can be nothing material : when yet use has formed these things because each and all things (are) according to use ; and since there is nothing material in use, which, as it were, forms, it was apparent from the spiritual idea that the divine is that which has formed, and that it is absurd to think that the Natural (could have formed), for the Natural cannot be distinguished from the material ; for instance, heat, moisture, dew, (and) rain, which are natural. But no such thing may (can) be conceived concerning use.—1748, July 3.

THAT ALL IN THE HEAVENS ENJOY IN (ACCORDING TO) THEIR
CONDITION THE GREATEST JOY.

2513. It was granted me to see very plainly in spiritual idea, whereby I also spoke with the angels, that spirits would enjoy the highest joy, every one according to his condition, were each one satisfied with his lot, and did not seek after those things which are above, whereto their phantasy leads them ; yea, every one (would enjoy) such joy as is their highest—for every one enjoys his joy according to his condition : and when he seeks after that which is higher, does so from phantasy ; which every one may know, that if to a husbandman were given a royal palace, with attendants and sumptuous appointments, he would be illy satisfied, and desire to return to his cottage, domestics, field and meadow, wherein he chiefly delights. It is so in other things, as was also given to represent to them ; so also when any were elevated to interior joys, as was also granted to know from experience, that on the other hand they desired to return. Such would be heaven and the world of spirits, to wit, each one in the highest joy, if they were content with their lot, which the Lord gave them, and did not desire higher things, from phantasy.—1748, July 4.

THAT THERE IS NO RESPECT OF (FOR) PERSONS IN THE OTHER LIFE.

2514. Many who have been great during the life of the body, either from the dignity of (their) office, or (their) imaginary learning, take with themselves into the other life a lofty spirit, which they had acquired to themselves in the life of the body, and suppose themselves to be greater and more eminent than the rest; for such (a principle) remains with them, and is much of a hindrance to their coming into societies where no such (principle) prevails, but where they only love each other mutually, and one does not prefer himself to another in dignity or learning, which was granted to be sufficiently evident to me by experience. Wherefore it was given to tell them, and at the same time to perceive plainly, in spiritual idea, that there is no respect of persons in the other life, and that the least boy of rustic or the lowest condition may (can) be in much greater consideration than a prince among his chief men (*maximos*).

2515. Because every one is esteemed according to his interiors, like as also man (estimates) princes by (in) their interiors; but, for subordination's sake, honour is paid them, which honour amongst men dies with him when he dies, only the estimation of his interiors remains among many who are intelligent and wise. It was given to add, in their presence, that this kingdom is of such a quality that no one is esteemed in the Lord's kingdom from dignity and learning in the life of the body, otherwise than is the case in the kingdoms of the world. This happens for the sake of subordination and government in the societies.—1748, July 4 (July for June, I think).

2516. It was given to add that in this kingdom, which is eternal, there is nothing but joys and felicities, and indeed not (arising) from assumed and prerogative dignity above others, but from mutual love. I said (*dicendo*) what is sought in the world, by dignities and wealth, but to attain joys and to think they are happy. In the kingdom of the Lord they obtain without such things what in the world they desire (to obtain) through such, because such things destroy felicities (and) take from others their joys; thus by these things joys cannot be given to them, which they desire, from the cupidity of dignity and pre-eminence.—1748, July 4.

THAT NO ONE DESIRES TO ENTER A HIGHER HEAVEN THAN THE
LORD THINKS PROPER.

2517. See what was before said, that the good, or those who are in faith, all obtain their places, and every one enjoys in his

place the highest joy; and that if by phantasy they are drawn (induced) to come into a higher heaven, they thus destroy all their joy; for those who have been in interiors (and are) not yet formed to receive that joy, have said that they wished to return to their own heaven.

2518. Yea, it may be apparent what the phantasy is to wish (to come) into heaven, or from pride to form to one's-self a society, over which he presides as chief, and that others are subordinate to him. Such a phantasy effects nothing else in the other life but to destroy all his felicity; for no such subordination is given; the Lord alone is He who is to be adored: from mutual love of one toward another flows all (their) felicity, which may be sufficiently manifest to every one; for they place happiness in falsity and a contrary principle; thus (such a one) destroys his joy.

2519. Those who wish (to come) into heaven from such a cupidity cannot come even to the first limit, but recede. How far distant heaven, (and) consequently heavenly joy, is from these may be sufficiently evident from these experiences, to wit: that if an angel only looks into him, without any intention of hurting, only with his glance (view) (*intuitions*) that he is greatly distressed, and would as it were perish with anguish; and they who are crafty seem like conglomerated serpents, besides which, others are tortured with envy from merely beholding the felicity of the angels. Such becomes their state who in the other life wish to command others, or be chief in any society.

2520. That it is mutual love wherein (is) all felicity, and that heaven consists in mutual love and every one regarding himself as nothing; besides other things which belong to love may be evident from those things that (are) in nature, from atmospheric parts, from the parts and viscera in the human body, where there is nothing given that does not possess something of health from the general (principle) because it contributes to the general (principle); thus there is a confluence of the felicity of all into them who do not strive for themselves, but for the general (good) in faith, and the contrary (happens) to those who strive for themselves, and wish that they may be instead of themselves in the place of others who are much worthier.—1748, July 4.

CONCERNING CERTAIN COMPANIES (SCHOOLS) OF PROPHETS (MENTIONED) IN THE OLD TESTAMENT.

2521. There were companies of prophets both amongst the Jews and Israelites, and amongst the Gentiles, who prided themselves on ridiculous gestures, as is here and there read in

the Word, who in Judea and the country of the Israelites predicted true as well as false things. If I might assume the reason (thereof) from a neighbouring (spirit) there seems to have been such a prophetic spirit with the people because they (were) in externals and only insane as to worship. Their souls after death sometimes seem to be applied to prophets of this sort, in order that they may continue the life of the body and be similarly insane, so that they may be brought back from their phantasies, for the life of the body continued to be similar at first after death. This appears the proximate reason (cause), and to be referred to those things which spirits have spoken with me.—1748, July 4.

2522. Certain of that time who are now with me said that they esteemed such prophets as saints (holy), and that nearly all desired to prophesy, wherefore such a spirit ruled them. In like manner these things which were prophetically written they did not understand them, but similarly adored. It is very similar with the mystic things of the ancient poets.

THAT THE SCIENCES ARE NOT TO BE REJECTED, AND THAT IT IS
SIMILAR WITH PLEASURES, WHICH ARE NOT REJECTED BUT APPLIED.

2523. The sciences are not therefore to be rejected, because they cause a man to be insane, when he wishes from them to be wise in spiritual and celestial things; thus (used) they pervert and blind; but if truths are confirmed by them, they then illuminate, because man is in sciences. Likewise the pleasures which (belong) to the mind (*animi*) and body are not to be rejected because they destroy and blinden man, but he is left to enjoy them for (*ad*) use as before; thus they may only be applied to uses, for pleasures are the life of the body, wherefore also they are given to (bestowed on) uses.—1748, July 4.

CONCERNING THE INTERIOR THOUGHTS OF SPIRITS.

2524. There are thoughts within the sphere of vulgar or apparent thoughts which are not distinguished; these rule the vulgar or apparent thoughts. I long supposed that these belonged to the interior man, thus to angels of the interior heaven, but in (that) opinion I was mistaken, for by much experience I have been able to learn that there are also such thoughts, and that there are spirits who are accustomed to, and delight in, such thoughts.

2525. What further concerns these thoughts there are certain

spirits and souls who do not enjoy them, nor perceive them, because within the sphere of their thoughts: but there are souls, who as soon as they come into the other life notice that there is also such thought, and can separate it from external, or vulgar and apparent thought; and are those who in the life of the body have been crafty, as I have sufficiently learned from experience, besides (learning) from experience that the dragon also enjoys the same.

2526. Vulgar thought is merely the idea which inflows into speech, but that thought inflows into vulgar thought, and rules it, as well by thoughts as by evil affections. These thoughts are as it were thinking intentions (*intentiones cogitantes*) in their series. They inspire others with the mind to think and act (and) induce alacrity and torpor. Still it is interior corporeal or material thought with its affections.

2527. Such is the thought of interior spirits, by whom angels communicate with exterior thoughts, and thus with speech.

2528. It was given to observe that spirits who were at a distance from me, and who said that they perceive better when I think or speak tacitly, that these are in such thoughts, to whom each thing better appears, is perceived and manifest, when the thought scarcely appeared to me.

2529. But there are evil as well as good who enjoy such (gifts). The evil endeavour to pervert good spirits through such (thoughts), because thus they enter into their sphere.

2530. Those who are in the sphere of such thoughts suppose that they are interior angels; the good that they are angels of the interior heaven; but they are mediate, as (already) said, thus good spirits: they may also be called angels, but angels in the world of spirits. The evil also suppose that thus they are in the sphere of the interior heaven, but they are entirely mistaken.

2531. In those who have long been in the other life these interiors come forth, the externals being as it were projected, and thus they become interior spirits (they are so to be denominated): as I have observed from the multitude of these who are such, who are far away from me.—1748, July 5.

2532. Hence it may be manifest how unhappy do these become after death who are crafty and accustomed to cunning (deceits), for deceits are what occupy this interior sphere, for these are entirely projected from the sphere of interior spirits, therefore from the world of spirits, and are reserved elsewhere. These are much longer tormented with pains and more prolonged torments, and at length much loss (of their deceit) remains: for before deceits are extirpated, which have entered their natural disposition, and composed (it), there is a long time

(attended) with torment: for before these things are vastated the interior man is unable to operate: for there are intermediates between the interior and exterior man, and before the intermediates are fitted there can take place no operation through their interiors.

2533. These (spirits) now irritate my left eye, and manifestly infuse therein a certain, more acute pain. Wherefrom may be concluded that these who are now present are among those who rule the vulgar thoughts. When others (act) who (rule) cupidities, and move the right eye, the pain of the eye is interior (and) acute. Thus it is also concluded that they are intermediate, like as sight is intermediate between hearing and thought.

CONCERNING INTERIOR SPIRITS.

2534. There is the greatest multitude of interior spirits who inflow, and by (through) whom angels inflow into those who are exterior spirits.

2535. Such is the difference of interior and exterior spirits, that when the exterior are led into the society of the interior, the exterior then come into an obscure state, and, as it were, a state of sleep (*somni* it should be, I think), for they do not perceive them, except (so far as their) influx. This state is as obscure to them as the state of sleep, but to those who are interior spirits (the thing) is sufficiently luminous or intelligible.

2536. Whether any man can be brought into that state, so that he may be in any clear idea, as it is called, I do not yet know; but in the other life, after some time, he is brought thither.

2537. I was this day with them, and in that state, awake, and observed the multitude, which is such that they surpass many (times) the multitude of exterior spirits, and, as I believe, are in a quite clear idea, although I (am) in an obscure (one), but (one that is) clear as regards the perception of generals (*communium*).

2538. Spirits after a delay of some time are brought by the Lord into this interior state, as it were, through sleep (*somnum*) or sort of lethargy (*soporis*), at last of wakefulness, as it were, (belonging) to spirits; then these things first come to them as to infants, obscure, because there is only a general perception: at length the idea grows clear more and more, or ideas become clearer: thus they are led, as it were, into that state in which they seem to themselves entirely awake, though also that state is in respect to the wakefulness of the interior heaven, as it were, sleep.—1748, July 5.

CONCERNING THE LIFE OF THE WORD OF THE LORD.

2539. I spoke with angels concerning the life of the Lord's Word, to wit, that in the supreme sense of the Lord's Word is the Lord Himself; in the universal sense below the Lord (is) the universal heaven of angels and good spirits; in a sense still lower (is) the Church of the Lord throughout the universal world, from the first creation to the last times, taken in a most universal manner; in a sense less universal (it treats) of the Church which is instructed, with all its various doctrines; in a sense still less universal concerning the inmost Church in the world; in a sense still inferior, in particular concerning each (*singulari*) man; in the most singular sense, concerning every article of faith; in an abstract sense, concerning celestials, spirituals, rationals, wisdom, intelligence, and so forth.—1748, July 5.—According to the subject such is the predicate.

A CONVERSATION WITH SPIRITS CONCERNING THE TRANSLATION OF
MAN INTO THE OTHER LIFE.

2540. Spirits often wondered that they were in the other life, supposing they were in the life of the body, because to them there is no difference when reflection is not given; thus they often wondered when I told them they were spirits, supposing they are in the life of the body, concerning which thing (I have treated) previously.

2541. I also spoke with spirits (to the effect) that if men were in faith in the Lord that heaven would thus be opened to them, or an interior way to heaven, which is closed, just as (has occurred) from the Lord's mercy in me, and so there would be a commerce of souls, spirits, and angels with men in the world, and of men in the world with souls, spirits, and angels, so that spirits would know what is transacted in the world, and men what in heaven. Thus they would on both sides live together.

2542. So also was it ordained by the Lord from eternity, that there should be such intercourse and such communion as also that man should reach his (full) age, be ignorant that he lived in the body, and so his body being thrown off immediately, remove into heaven: for when such a man is carried along to old age, he has no more reflection as to his body when he speaks with those in heaven, like as also had happened to me, that I sometimes forgot that (I was) in the body, because without reflection upon those things which (belong) to the body, inasmuch as (I was) in conversation with spirits. To-day I saw in spiritual idea that

the body is nothing, and were it cast aside that there would be no difference between life in the body and after the casting aside of the body.

2543. Besides also there was discourse concerning the body, that the body is nothing except (as regards) the use which it performs for its spirit, in the world, is something wholly separate from its spirit; and that the body, for which they have so much care, is nothing; for every beast and wild animal, even the smallest insect, has a still nicer and more perfect body than man, more perfect organs of smell, taste, sight; yea, that the insects in the leaves see more minute things, and smell (scent) much more acutely (*purius*) those things that are in subtler nature than ever man can see with the subtlest microscope, or feel by art. For they see their food, smell it, and taste things that do not reach the slightest sensation of man. Wherefore (the) bodies of brutes are more perfect than man's, and yet (men) have so much care and so much love for such a body as in itself is so vile.—1748, July 6.

CONCERNING THE FALLACIES OF THE SENSES, THAT THEY ARE TO BE REMOVED IN THINGS THAT ARE TO BE BELIEVED.

2544. (((I have spoken sometimes with spirits, as also now, who were present with me, (to the effect) that they are not near me, although they seem to themselves to be near, yea, sometimes very often (to be) so near as to touch (and) move me, operate to the touch, within me, at the side, at the head, when yet experience is most certain that they cannot be here, but sometimes 10, 100, 1000, 3000 miles distant; yea, that it is similar with spirits of other earths. But because spirits from the appearance, entirely as if it were so, that they were near and next to me, do not wish to believe it, because it was wholly contrary to appearance, it was given to tell them that experience is constant and certain, and it is not to be doubted, and least from that cause that it appears so, and that they cannot perceive it from any cause because they have not perceived the cause.

2545. It was granted to elucidate this before them, (and) to say that when experience is clear and certain, there should be no doubt, because the appearance is other, and because they do not know causes; in like manner very many similar things are given in nature which are evident from experience, and nevertheless because true it is to be believed; for instance, that they can sail around the globe (*globo telluris*), and from the opposite part from (a point) opposite our feet. This is certain, because

experience shows it. Should any one in the world doubt concerning it, because it appeared otherwise, and because he did not know the cause, then there would be innumerable similar things in the nature of things which he would not believe when yet they are such.)))

2546. (((It is similar with matters in the spiritual world, especially those things that belong to faith, concerning which there should be no doubt, still less rejection, because we do not apprehend the causes, and because they are not according to appearance when yet they are truths, inasmuch as the Lord, the Truth itself, hath said it; as that the Lord alone lives, that the remaining lives in earth and in heaven are nothing, and very many things of this sort. These also are contrary to appearance, as it has often been given to tell spirits, but still are true, and therefore not to be denied, because we do not understand, and because we seem to ourselves to live from ourselves.—1748, July 6.)))

THAT SOULS IN THE OTHER LIFE AT FIRST ARE AS IT WERE WANDERERS,
AS TO (THEIR) PLACE (SITUATION) (*situm*).

2547. (((Those are called souls who have not yet attained a place in that Grand Man (*Maximo Corpore*). They are sometimes wanderers: for some time they are below to the right, for some time below to the left; sometimes above the head, in various regions higher up; sometimes also near the head. Thus they are those who have not obtained a situation in the Grand Man (*Maximo Corpore*), because they are in a state of change; for there are corporeals which adhere, which are excited; hence they are carried higher up and to different regions; wherefore I called them those who wander still, but afterwards they obtain a situation, where they remain, till at length (comes) a change requiring a longer time, according to the state of their reformation.—1748, July 6.)))

THE FACULTIES OF SPIRITS (ARE) SUPERIOR TO THE FACULTIES OF
MEN.

2548. Besides that spirits are endued with all things belonging to man's memory, are skilful in his languages, and perceive his thoughts; there are also those who see even on the spot (his) interior thoughts which are represented to them and comprehend in a moment, but things are to be declared requiring (*per*) a considerable time, and yet such as never can be so seen

and comprehended as those things which are seen in the world. These belong to things abstracted from corporeals and (the things) of the world. These, when represented in spiritual idea with their representative ideas, and only represent what the idea signifies, it may be obscurely or secretly therein, they comprehend fully enough on the spot; thus in a moment things which cannot be expressed by speech of an hour's duration.

2549. Spirits said that they do not know they possess such faculties, although when these things are said and represented to them they acknowledge them; but the reason is, because no one reflects upon his faculties wherewith endowed, but inasmuch as they are familiar to him do not suppose they are more excellent than those which others have; and it was given to tell them that the angels do not know that they possess still more excellent and eminent faculties, unless when allowed to look down into the spirits who are beneath, thence see the difference. —1748, July 6.

CONCERNING REPRESENTATIONS IN THE WORLD OF SPIRITS; HOW
THESE INFLOW FROM HEAVEN.

2550. When in sleep there happened (to me) some things which I do not remember (just as they happened) (*ita*); then also came before my view birds which were enclosed; (*i en bur som war gammal och mörckar*); in such (*bur*) did a bird appear enclosed, which was also an evil one, and it seemed to me I did not wish to have it. There were along with it two beautiful and noble birds: these I rather desired to have enclosed in that (*bur*); and immediately while I was in such an idea, spirits fell down and were cast upon me with considerable violence, and stirred me out of my place (*me commovebant*), and struck a trembling into my bones and nerves, as (I have) sometimes (experienced) previously; so that each and all the things in me began to tremble, with manifest sensations throughout the whole body. When I awoke I felt it, and knew that spirits had fallen with much force upon me, and imagined that now, like as several times before, they attacked and wished to destroy me by striking everything in me with great commotion.

2551. Wherefore I spoke with them, as also at other times, to know what the matter was. They said that it was they who were in the idea concerning the birds, and that they were suddenly cast down on me. They imagined that in the fall they would break (their) head and neck, as they also represented to me; they knew nothing else (than) that they would certainly perish like a man when he falls from a lofty (high) house to the

earth. I also perceived this from the trembling of their fear, which was communicated to me, so that I thence acknowledged the truth of their words.

2552. When I inquired the cause, then was recalled into my memory the sleep (dream) concerning the birds, and it was given to know that it has been something in the heavens; that they have held some speech concerning thoughts, which are signified by birds in the world of spirits, concerning which there has been discourse, for such things cannot happen in the world of spirits save through influx from heaven, wherein there is no thinking of birds but of meditations and thoughts; and I was instructed by those who were in the interior world of spirits, who are communicators, that there has been discourse in heaven, in a certain society, concerning the influx of the man's thoughts which penetrate even into heaven, whether they inflow from man's thought into heaven, when yet this would be contrary to order.

2553. That the thoughts of man should be able to inflow into the heaven of angels, but (that) heaven (inflows) into (man's) thoughts, and because it had appeared to them sometimes that my thoughts inflowed, as it were, into heaven; therefore certain (spirits) concluded from the appearance that such a thing exists; consequently, as they were in a falsity, they could not be in the society of angels, but were rejected, as it were, from their society (not by angels, but by themselves; such is their casting down; falsity casts itself down, for no angel casts out another). Since, therefore, they were so ejected on account of the falsity of the influx of man's thoughts, hence the corresponding spirits to whom the same things are represented in the shape of birds fell down with such force and violence that they seemed to themselves (as if) they should break (their) necks and heads.

2554. Afterwards it was given me to speak somewhat about the apparent influx of my thoughts into heaven, that there is no influx from man into heaven, for that which is in an inferior degree and of such grossness can by no means penetrate an interior degree, therefore into prior things, although it appears so; but that the cause of such appearance is, that the Lord causes that there may be influx from heaven into (my) thoughts, and that it is only an appearance that there is an influx from my thoughts into heaven. But because the cause (reason) cannot be displayed save by spiritual ideas, it was therefore shown them in a few (words) how it is in causes; but this was the fact, and the truth that the Lord inflows into human thoughts, and thus is present in inferior as in superior things; and when it pleases Him (can inflow) through heaven into thoughts; and

that in either case it can appear as if the thoughts of man inflowed. That it is wholly contrary to order and all reason that the inferior can inflow into the superior, or the exterior into the interior, or, as the philosophers say, the posterior into the prior, or the grosser into the purer.—1748, July 7.

2555. Hence also it may be manifest what is understood by those words of the Apocalypse (perhaps also elsewhere to be treated of) that an (the) angel of light was cast to the earth with his crew, to wit, that when they are in falsity, and falsity expels them from the society of angels, that those who then correspond to them in the world of spirits seem to themselves to be thus cast down with violence, and, as it were, with danger to their lives.

2556. But whether the spirits corresponding to them have been of a similar opinion I cannot know, for there are given many corresponding spirits, and sometimes those who are not of a similar opinion: thus by their crew (*turbo*) no others are understood than those who are in a similar falsity in the world of spirits: for spirits were entirely ignorant that they spoke (were speaking) in heaven, they were only in the representative of the birds, and indeed with unpleasantness, as they now say.—1748, July 7.—Wherefore the corresponding (spirits) are not of their crew, but are only those who are in a like falsity.

THAT SPIRITS PERCEIVE VERY FULLY THE THOUGHTS OF MAN.

2557. This may be apparent from many things, but I will only (give) this for an example: if I speak with them (using) only these words, it is *so* or *so*, or it is *thus* or otherwise, without adding other words (and) the remainder is only represented by idea or representation, they immediately perceive every idea and thought; thus (all those) in the remainder from only a few words (expressed). The remainder (is exhibited) by ideas, therefore those which are (not expressed) (*absque*) in words are exhibited to them in (by) spiritual idea. Hence it may be manifest how many things are in the Lord's Word and how full the ideas are when the words (expressed) are so few, which (words) are wholly unintelligible without ideas, and these are not patent to the eyes of men.

THAT WHATEVER IS DONE BY MEANS OF ART (*artificialiter*) CLOSES THE WAY TO INTERIORS.

2558. It was granted to see in spiritual idea that as soon as any one wishes from himself to imitate that which is spiritual

and celestial and to do from himself what is styled (the work) of the artist, or (working) by means of art, as the magicians did by means of their sorceries, then immediately the interior way is closed, and in externals or outermosts is only a dead principle (*mortuum*), which nevertheless the artist or magician is not aware of; so also with others who are not aware of interiors, or what (*quid*, it should be, I think) is therein, then happens the like in externals, as when a man sees only with the eye external things, such as pictures, which he values (and) sometimes prefers to living things, which nevertheless are fairer in interiors, and the more interior the fairer.—1748, July 7.—Wherefore when these things are beheld by those who are in interiors, they do not appear otherwise than (happens) when (the materials of) pictures or the lime of a house put together, and hence making a splendid appearance, are viewed with the microscope, they then are only filthy. It is different when they look into animals and vegetables.

THAT SPIRITS IN LIKE MANNER AS MEN ARE IMMEDIATELY BORNE OF THEMSELVES TO DO EVIL WHEN THE REIN IS RELAXED ON THEM.

2559. This in particular was granted me to observe in the world of spirits, and was also given me to experience, to wit, that as soon as they enjoy remission (*remittitur*) they rush of themselves to ruin and destroy those who are around. They are perpetually so kept in spiritual bonds as not to feel it, in order that they may not be able to think, still less will, and do evil according to their liking and nature. They are ignorant of such bonds, because they are held in such a manner (as not to feel it); therefore they are supposed to be good of themselves. But it is sometimes shown by experience that these bonds are remitted, and immediately they rush into evil, and indeed to destroy the bystanders. Yea, for the sake of knowing it, the power of remitting their bonds was, as it were, granted to me, and immediately they rushed (to destroy others); yea, so that (others) complained that remission should be granted them.

2560. A similar thing occurred to me when (my bonds) were remitted, I also immediately rushed into evil, so that there is nothing but evil in man's disposition, and good and mercy (belong) to the Lord alone, who so holds the universal heaven and world of spirits, as it were, bound, that they are almost ignorant that they are evil, yea, suppose that good (proceeds) from them, concerning which I have sometimes conversed with them; they wish to claim good to themselves. In a similar manner is the human race held, although (men) do not know it. Where-

fore if the spiritual bonds were remitted by the Lord, one would immediately rush upon another, like wild beast upon wild beast. Concerning these bonds very many things could be said, but the Lord thinking worthy (I shall see them) elsewhere.—1748, July 7.

HOW INTERIOR THINGS IN HEAVEN ARE RELATED TO THOSE WHICH
CAN REACH MAN'S APPREHENSION.

2561. Interior things, or those which belong to the angels of the interior heaven, are ineffable, and cannot reach the understanding of man, yea, were they displayed, there would appear only a certain most obscure (principle). There can be no better comparison made than with the fibres of the nerves in the animated body which wonderfully flow from the cerebræ and medullæ, ramify, frequently connect with each other, are inserted in the ganglia, and are carried to the viscera, so that it can scarce be known what is the nature of their connection; then likewise the nervous fibres elsewhere, which form wonderful forms, as may be viewed merely from looking at the nervous fibres in plates; still from these thus ramified, intertwined, mutually inflowing into themselves, and again and again flowing out, distinct actions proceed,

2562. and yet still by fibrous media, mediate nexus, and such wonderful influxes of fibres, to the eye's beholding, actions could never seem to be able to exist so regularly from these, and yet there is not one which does not have respect to its own mode in society with others, which together constitute the unit of an action (contributing) with indefinite variety in conjunction with others to societies of action. Such an idea may be formed of interior ideas, or (those) of the angels of the interior heaven, in relation to the interiors of the world of spirits; from which those who can consider these things, and, as it were, be somewhat made in similars, can conclude how inscrutable are only interior things, let alone more interior things which inflow into interiors. For one idea of the interior world of spirits may be compared to one action (composed) of indefinite forces and forms thus acting and entering into the littlest action and so forth.—1748, July 7.

THAT TO HIM WHO HAS FAITH IN THE LORD THE LORD IS PRESENT
AND LOOKS OUT (CONSULTS) FOR HIM IN EACH AND ALL THINGS.

2563. Especially have I seen in spiritual idea, and any one can perceive it, that the Lord consults in each and all things for

him who has faith in the Lord and the insight of faith, almost to such an extent that he has no care whatever, but unconsciously (*nescius*) obtains everything that is necessary and everything that is useful to (for) necessary things. All things then succeed with him, and he is led to heavenly felicity: in so far as the man trusts in himself, so much the more remote is he from the Lord; thus through reliance in his own prudence the man removes himself from the Lord, because so far (is he) from faith.—1748, July 8.

2564. What insight may effect in the other life no one can know but he who lives in the other life; thus what (is effected) by the insight of confidence and faith in the Lord.

THAT INSANITY PREVAILS IN THE INTERIOR SPHERE OF THE WORLD
OF SPIRITS.

2565. See (what has been) previously (mentioned) that there is an interior sphere of the world of spirits where (there is) a multitude of spirits. Their speech has been long unintelligible to me, but now begins to be somewhat plain. It is in that sphere where the intentions of men or their ends reign, and is also the speech in the other life of those who in the life of their body scarcely come into manifest thought, so that (such) are within the manifest thought of man.

2566. When it was inquired why there is there such a multitude of insane spirits, I perceived the answer that the human race at the present day does not regard any other use, hence no other end, than self; they only acquire and scrape together moneys, silver and gold, merely to grow rich, and indeed for the sake of their own life, never on account of friends and associates, still less on account of use to the common wealth; further, that they never seek honours for any other use than to become great, and for the sake of self-honour, (and) not on account of use to others, still less on account of the general good.

2567. In like manner, they who aim to grow wise from the sciences never (do so) for any other use than self, in order to become great, and appear (so) in the world. Wherefore, in that sphere, which may be called the sphere of intentions, and is the interior (sphere) of the world of spirits, the insanity is such that (that world) is nearly overflowing with insanities: thus, the iniquity of those called Christians is consummated: wherefore the Lord's kingdom is now turned to others, as is predicted, otherwise the world would perish, for from the world of spirits is known the quality of the human race, and how perverted

(the human race is) is not thus (known) from the exterior world of spirits and from souls.

2568. Certain souls, a short time after death, also came amongst them, who, to wit, in the world have been deceitful (*dolosi*), and have openly (*manifestius*) and with all their might (*fortius*) kept ends out of sight, and have proposed to themselves no other ends than such (as have been mentioned): thus, as it were, have they spoken in themselves and have persuaded (themselves) that none ought to aim at anything but self, and to indulge (nothing else); thus entirely hold in slight estimation their companions and the common (good) in comparison with themselves. Others of a more serious mind enter that sphere. (The rest enter that sphere in a more serious frame of mind.)—1748, July 8.

2569. Those spirits who are the interior (spirits) of the world of spirits indeed inflow into man's thoughts, but do not perceive them (but) only their intentions; wherefore, when such intentions are absent from man, then these cannot understand (his thoughts); then good spirits, (who are) also interior (spirits) of the world of spirits, take (them) up. The Lord so disposing.—1748, July 8.

2570. When it is left to them to inflow, even a very little, there is immediately perceived cold, or tedium in those things that belong to the Lord's Word, to faith and salvation. This was given me to perceive, that when they were allowed but a very slight relaxation, they inflowed with their tedium or cold.

2571. Nor can these interior spirits be where there are good interior spirits,—in like manner neither in the world can they be together, for their intentions are contrary. That they can be together in the world is only that they may take away their goods by their depredations, or artifices, or use them for servants. It is different in the other life: when good spirits are present, they must needs certainly flee, because they are, as it were, killed with tedium, for there they cannot make gain out of them. That they are unable to be together is apparent merely from this, that if angels work into such, they are affected with such anguish that they seem to perish, and seem to themselves to be turned into loathsome reptiles and wild beasts. Wherefore, the Lord so disposes that they are unable to breathe evil or poison into the faithful.—1748, July 8.

2572. Besides those inclinations, of which (I have treated) above, they also have such as with manifold variety follow therefrom; to wit, that they desire to destroy the human race as to their life, so that they are entirely as cruel as Neros in their minds; that they desire to take away everything from the

neighbour, deriding their poverty and misery, yea, even should they die before their eyes, they hence derive delight; because they are opposed to all mercy, like as the deceitful are opposed to all innocence. Besides, they also (hence) delight much in being able to destroy friendships, and especially conjugal loves, by devising enmities between husband and wife (*conjuges*), and by alluring (enticing) the wives of others to adulteries, and the like, which necessarily flow from these two fountains, self-love and love of the world.—1748, July 9. (Marg. note; obs.)

2573. But as respects those who have been in faith, these after death are not elevated into that sphere, although they can be immediately brought in that sphere, as is granted me to know from man's past experience. But the Lord counsels otherwise for them. They are kept in the sphere beneath those (interior spirits), so that they may not understand, nor plainly perceive them; and this, till externals are given them by the Lord, which may correspond to the intentions or inclinations of the angels, and are adapted to the society of the upright in the same sphere. Then are they elevated from an external life to the interior (life) of those spirits, and can enjoy their company, and so correspond to the angels, who are all led by the Lord immediately or more immediately, and enjoy all unspeakable felicity, with indefinite variety.—1748, July 9. (Marg. note; obs.)

2574. Those who are in the interior sphere of the world of spirits use those spirits who are in the exterior sphere, as they are wont in the life of the body, when they speak, to use the (an) exterior sphere for thinking and speaking, so that there is hardly any other difference than that these spirits are distinct. In the life of the body, although the spirits are likewise distinct, yet they appear to them, as it were, a one, or as if a one commanded; the inferior acting in accordance, so that they are, as it were, in them, as they also said to me; for they clothe themselves with (put him on) (*induunt eum*) themselves; though he does not know other than that he speaks from himself. Hence it follows that they clothe themselves with the man himself, because those spirits are with (*apud*) him, as suppose themselves to be the man.

2575. It was now also granted to know by experience that they could be reduced by the spirits beneath them into a sort of sleep, so as to be ignorant what they did. They were put to sleep in such a manner as is almost similar when man's exteriors are put to sleep, and his interiors are awake; for I have perceived a certain sparkling (something) which was from their life.

WHAT IS SIGNIFIED IN THE WORD BY THEIR LEARNING WAR, AND
WHY THEY UNDERGO TEMPTATIONS.

2576. There are very many reasons why the faithful must needs sustain persecutions and temptations: I will mention only one, which it was now given to learn; that (it is) because there is such a multitude of evil spirits, especially in the interior sphere, as they can learn to be the case, and because the Lord wills to govern each and all things according to order, so that thus they may be faithful in the state of resisting them, so that there may be an equilibrium; for the evil continually assault; the faithful resist; not resisting from themselves, but from the Lord.—1748, July 9.

CONCERNING THE INTERIOR SPIRITS OF THE SPHERE.

2577. When license is allowed to those evil (spirits) in that sphere to act according to their intentions, then there are innumerable inventions, and indeed so profane and loathsome, that man can never conceive there are such; for when such (a license) prevails among them, then whatever object is given they turn it into inventions similar to their state, besides which, whatever is noticed to be opposed, or contrary to the upright, this they seize hold of, and turn into loathsome inventions, and machinations, (and) invert, (and) pervert (it), as if it were a certain horrid thing, not commonly permitted on account of its foulness, which was devised by (their) intentions.

2578. Since there is such an interior sphere in the natural man it hence follows that (these) are the last times, and the human race will perish in this world, unless they revive to themselves, and (to) faith in the Lord.

2579. That sphere, or the evil who are in that sphere of intentions, are not vastated like those who are evil in externals; for the more interiorly evil a man is, so much the more grievous and prolonged the punishment. Thus, there remains (to) them a most grievous and prolonged hell and vastation, till almost nothing remains with them, who are contrary to mercy, as already described, and who are contrary to innocence, all of whom are deceitful, and more interiorly evil than others.—1748, July 9.

2580. (((((((Their effigy was shown me, in clear day, with eyes open, of what quality they at last become to the sight of the upright, to wit; that their face is, as it were, an osseous substance, worse (looking) than a corpse, (and) with frightful

cavities (*lacunis*), the colour of a most ugly, livid brown, (and) cadaverous (hue). They are not able to think at all, are dead to themselves, (and afflicted) with the torments of anxiety.—1748, July 9.)))))

THAT THE CONVERSATIONS OF ANGELS CONCERNING CERTAIN THINGS FALL INTO REPRESENTATIONS OF CITIES WITH INFERIOR SPIRITS.

2581. This day, in the morning, in a *staté* nearly intermediate between waking and sleeping, there were some things which slipped into my thoughts; for instance, a lute, and other musical instruments, and at the same time I thought of cities, so that those thoughts were (together) with the idea of cities; when (I was) slightly awake, it was told me that the conversations of the angels concerning the like fell into ideas of cities amongst the spirits, which was also affirmed by the spirits; and indeed the continued speech of angels concerning one thing, as concerning a lute or other thing, is only presented to spirits simply as the idea of a city, without variety; from which may also be apparent how many things there are among the angels which present but the one idea of a city amongst inferior spirits. Thus that which with the angels concerns spiritual things, is turned into the idea of a city and the like, and that which (relates) to celestial things (is turned) into (the idea) of animals and the like.—1748, July 10.

THAT THERE IS A GREAT MULTITUDE OF SPIRITS WHO DELIGHT IN INFLICTING HARM ON OTHERS.

2582. No one can help wondering at there being a very great multitude in the world of spirits, as well in its inferior as in its interior (sphere), of those whose only delight almost is that they may be able to torment whomsoever they meet with. This has become apparent to me from manifold and almost daily experience. (It arises) from the cause that men in the life of the body are such as to delight in being able to inflict harm upon others as to their body and property (*opes*), yea, also as to the soul, as may be manifest to any one who attends (thereto). Since punishment is in sins, it is hence also apparent what sort of punishment awaits them; for before they can be in good societies, such things must be removed by torment. If man is such as to the interiors of his nature, then how much torment (must he endure), and how much (long a) time must elapse until he returns to reason (*ut tandem mentis suæ compos fiat*).

2583. Inasmuch as man, on account of ignorance and the like, supposes that the soul of man will be tormented to eternity, this is made evident (*hoc constat*), (to wit), that man is condemned to eternal punishment, for he has deserved it; but out of the Lord's mercy damnation is at last taken away, yet (*sed*) through vastations and punishments, according to their actual sins, and hence (their) acquired nature.—1748, July 10.

THAT THEY WHO HAVE LIVED ONE THOUSAND OR FOUR THOUSAND YEARS BEFORE, ARE ENTIRELY SIMILAR TO THEMSELVES WHEN RESTORED TO THAT STATE WHICH WAS THEIRS IN THE LIFE OF THE BODY (*dum in statu suo, in vita corporis*).

2584. It is granted me to know, from much experience, that they who have lived 1700, 2000, 3000 to 4000 years before, as in the time of the Lord, and 1000 (and) 2000 years before his time, when they are restored to the state of (their) former life are quite similar to themselves, so that nothing at all is wanting, or is missing, as well also as regards the mind, manners, yea, all the life which they had possessed in the world, (also) as regards the gait (*gressum*), for it was given to converse with them very long, and at many times, during (for) months and years, so that I knew for certain that they were the same. Hence may be known that man loses nothing of those things which he possessed in the life of the body except the body alone, and such as are entirely proper (*propria*) to the body. But when they are remitted into the heavenly state, then it is different with them, and then they are ignorant of those things which are merely corporeal.—1748, July 10.

THAT IN THE SPIRITUAL WORLD ARE STATES WHICH ARE MOST UNKNOWN TO MEN.

2585. To-day it was granted me to experience some states, like as previously (I had experienced) some, which are entirely unknown to men, and indeed many of them ineffable; and if it should be endeavoured to form any idea (thereof) by words, yet (would they be) wholly unintelligible, therefore incredible, so that only from a scientific tone (principle) can be formed the integral state of the affection, wherein reigns either affection, or more or less of the true; yea, similar states may be communicated to those who are not in the truth of natural things, and are in the truth of spiritual things. Hence, it may also be evident that these states are with indefinite variety. Since

such ineffable and never comprehensible states are given in the interior spiritual world, what (is not given) in the interior heaven, from which such states have their proximate origin, and there every one is with indefinite variety; for the least thing in the spiritual world which appears as one exists in the interior degree from an infinity of such things, yea, every variety has its infinity.

2586. And since it is so in the spiritual world in respect to the interior heaven, hence it may be manifest that it is similar in the interior heaven as respects the more interior heaven, and so in respect to the inmost, wherein indefinites of states, therefore of felicities, increase in infinity.

2587. Since there are such and so indefinite inexpressible states of pleasantnesses and felicities, hence it may also be manifest that their speech is also inexpressible, and more inexpressible in interiors, for every speech lays down (*ponit*) a state, which may be to it in place of a foundation; according to it speech exists, and suitably flows (*labitur*).

2588. Hence it may also be manifest that every least idea in man and in spirit when he thinks, still more when he speaks, has its corresponding state in the interior heaven, and the thought and speech of this one, or (of both of) these (its corresponding state) in the interior heaven, and again the thought and speech of this one (its corresponding state) in the more interior heaven. Wherefore, every idea is a certain affection, or common (general) state of affections, which are in interiors—otherwise never could any thought have existed or lived.—1748, July 13.

THAT NO MERCY OR INNOCENCE CAN BELONG TO MAN.

2589. Since man is such that he is nothing but self-love and love of the world, thus from his least to his greatest principle is self-love and world-love, hence hatred of the neighbour and of the Lord, which necessarily flows from love of self and of the world, he can by no means be otherwise than unmerciful, and nothing but mercilessness, and what is contrary to innocence; wherefore mercy and innocence must come and inflow from an origin which is elsewhere, and from whence is there any other fountain than the Divine one, or (that which springs) from the Lord, who is Mercy and Innocence Itself. This it was granted to see into, more fully (*melius*) by a spiritual idea.—1748, July 13.

THAT SPIRITS KNOW FROM REFLECTION THAT THEY ARE PRESENT.

2590. It had happened many times when I was thinking concerning any one that he was displayed (as) present, and when I was not thinking (concerning him) that (he was) as it were absent; and indeed when I was thinking (concerning him), he was immediately near me, yea, at (my) head. I have seen the proximate cause (thereof), that when they were present they have not known without reflection that they were present, as is wont to happen in the life of the body, in societies, although (they) are present, yet without reflection it is not known what is present: from which it may also be manifest what reflection affects in the other life, where they are visible to themselves, in such a manner, by the sight of the body.—1748, July 13.

THAT THE LORD^s HAS LED THE HUMAN RACE SINCE THE CREATION OF THE FIRST MAN.

2591. This tender scruple had occurred: since it is so, that to man, and each of his members and parts there correspond angels and spirits in the Grand Man (*Maximo Corpore*), and that hence (come) endeavours (*conatus*), which are active wherever is given power or passive (*cedentia*), as may be known from certain truths of human philosophy, if they are attended to, wherefore the scruple had occurred, how the first man, and those who were born at first, before this Grand Man (*Maximum Corpore*) was formed, could have existed. I received the reply by a spiritual idea which is persuasive. It was confirmed that the first man, and those born at first, have not been led by any other than the Lord alone. For the Lord is all in all, nor is there any endeavour (*conatus*) by the single things, in heaven and the spiritual world, unless (springing) (it arise) from the Lord; also before man was born, in the same manner as after man was born; for man, as to all his degrees, existed similarly before his nativity as (he existed) afterwards. Without Him nothing could be created, nor exist created. Wherefore, also, He alone sustains the human race; like as formerly, but now by mediate angels and spirits, then also immediately, without angels and spirits, as also is confirmed by experience; of which I think (I have treated) previously. For the human race was of Him from the beginning, wherefore He has all care (for them).—1748, July 13.

THAT THE LORD PRESERVES MAN FROM EVERY EVIL.

2592. This is evident to me from such manifold experience that if I might bring together only my experiences in general, a volume might be compiled; for almost daily now, for some years, I have been surrounded by evil spirits, as well around me as next to the head, (and) to the back; and not only have they laboured hard with every exertion, open insults, sorceries, deceits, (but also) have attempted with clandestine arts to bring harm upon me, as well also by dire maledictions, of which (I have treated) previously. But each and all (of these) were fruitless, so that at length I could utterly deride their endeavours and open insults. Thus the Lord preserves the human race, each of whom is surrounded with evil spirits, and especially at this day when evil has increased to such a degree, and hence evil spirits have been increased, yea have existed of the worst sort; and man does not wish to know this, but supposes that it is he who preserves himself, when nothing is farther from the truth: for if the Lord should take away His hand only one littlest moment of all, man would perish.—1748, July 13.

THAT NOTHING CAN BE LEARNED WITHOUT REFLECTION.

2593. When reflection is absent not (anything) comes into the memory, as is sufficiently evident; although the human sight is diffused into thousands and thousands of objects, yet nevertheless the memory retains none of them upon which he has had no external reflection. In like manner when he thinks that upon which he has had reflection the memory retains. In a word, without reflection nothing is infixed in man.

2594. But there is given an interior memory wherein everything whatever, whether he reflects or does not reflect, is infixed, so that there is not even the least thing, whatever has reached the sight of the body and whatever has reached the internal sense, but is most accurately impressed; hence the things upon which man does not reflect.

2595. But upon those things which are inscribed in his interior and more interior things (trusts), man could never have any reflection, like as neither upon this, how was acquired by him the faculty of thinking and concluding analytically, which is so great a faculty as to exceed indefinitely the artificial (faculty of reasoning), and man is so ignorant as to his being endowed with such a faculty that he scarcely knows anything concerning it, save afterwards by reflection.

2596. Such things, as also those which by that most hidden reflection are insinuated in man by the Lord, because not through the reflection accepted by him, still less manifested to him, are from the Lord (and) not from another; therefore it is the gift of the Lord, so that man cannot take the least glory to himself that he is man, and that it is his to be able to think, still less that he may be regenerated.—1748, July 13.

THAT THEY ARE OFTEN EXPELLED FROM HEAVEN.

2597. This takes place very often and daily that certain spirits are expelled from heaven and brought back to the inferior spirits. Certain of them talked with me after they had been expelled. The reason is that they are in some falsity; wherefore when they are amongst those who are in truth, they cannot be otherwise than distressed, because immediately the truth of others and of the whole heaven in general and singular, in the society where they are, runs together as it were, wherefore unless they withdraw they cannot but be grievously tormented; then they seem to themselves to be expelled and to slide down or fall down.

2598. The reason that they are so often expelled and again put among inferior spirits, to whom they are then entirely alike, (is) because when a spirit is elevated into heaven, which also happens daily and in great numbers, then those who have not been brought through many states, so as to be able to be in many spiritual or celestial states, when they come into such a spiritual or celestial state as they have not been initiated in by the Lord, then are they in falsity, wherefore they fall down and are also initiated in these states.

2599. Hence may be manifest that they who fall down from heaven do not therefore become evil spirits; they were good who talked with me.

2600. It is otherwise with those who insinuate themselves by deceit, which happens permissively; when these fall down thence they are evil.—1748, July 14.

THERE IS NO ONE OBLIGED BY FORCE OR COMPULSION TO SERVE THE LORD.

2601. There are very many means of compelling men and spirits to acknowledge and worship the Lord, nor is anything more easy; there are bonds and genera and species of bonds; there are fears, there are joys, there are honours; there are all

the cupidities that (can) compel man and spirit to acknowledge the Lord: of what avail are fears may be sufficiently evident, as also of what avail are honours, and when they are put into the state of joy then all wish to acknowledge the Lord and adore Him.

2602. But these are not the means of persuading internally, they are only means of attracting; for as soon as they come into another state in which occurs anything of the opposite or contrary (principle) they immediately go back and do not acknowledge, yea, hold in hatred (the Lord). Wherefore in order that acknowledgment and adoration may be insinuated, and indeed interiorly with man it is a voluntary thing, then comes internal persuasion, which remains in many states, for without internal persuasion nothing remains. But it is changed in every change of state.—1748, July 14.

THAT SOULS IN THE OTHER LIFE ARE FREE FROM SUCH BONDS AS
(RESTRAINED) THEM IN THE LIFE OF THE BODY.

2603. When men are in the world many bonds of society restrain them; for instance, fear of the law, fear of reputation, fear of loss of life, fear of loss of gain, of honour and the like, thus everything (belonging to) the cupidities which man loves. These bonds cease in the other life, wherefore being left to their interiors, they are, as it were, other (persons); they are wont to infest every one they can without fear; they revile; they provoke others with words and the like, although in the life of the body no such thing was heard from them in public.—1748, July 14.

THAT DIVINE TRUTHS SHOULD BE CONFIRMED BY PHILOSOPHY, NOT
THE REVERSE.

2604. It is a divine truth that the Lord rules the universe, as well in generals as in particulars, or in universals as in singulars. This is a divine truth; for the Lord saith that not even a hair of the head falls from the head without His will. This truth may be confirmed by nature and by human philosophy from very many things, as (for instance) that the universe can by no means subsist, nor heaven, nor the human race, nor nature, and the kingdoms of nature. It is also confirmed by philosophy, to wit, that a universal providence can never be given save from the most singular things (*ex singularissimis*), hence His universal (principle) like as a general (principle) could never exist without particulars, for particulars taken together con-

stitute the general. Thus divine truths can be confirmed to the illumination of the human mind by natural and philosophic truths. But if any one wishes to infer (deduce) divine truths from natural science and philosophy, he immediately falls into darkness and mist, then immediately confirms himself in this, that providence is universal, (and) not singular, and indeed (so concludes) from those things which happen in particulars and singulars which he does not understand, and these are nearly everything.

2605. That this truth is divine is confirmed to-day from heaven, and also this rule, that a universal providence can never be given without a providence of singulars, also is of such a quality in singulars as in universal; wherefore the divine (providence is) in the most singular things, the most indefinite in every degree, from eternity to eternity, as well in nature as within nature. A reply concerning the truth of this law was given me from heaven by upright spirits, and the law confirmed.—1748, July 15.

2606. Hence also may appear how deformed and of no account is syllogistic philosophy, that by (thereby) it through a thousand syllogisms formed by those who do not understand this truth may seem capable, as it were, of being destroyed. This is sufficiently evident from this that nearly every one from his own reasoning mind, which nevertheless is more analytic than the artificial (mode of reasoning), denies that truth; for who is there who has not decided that there is a universal providence of the highest (supreme) Creator; but who is there who acknowledges it to be given in the most singular things.

THAT MEN AND SPIRITS ARE NOT THOSE WHO SPEAK, BUT SUPPOSE
IT IS THEY WHO SPEAK, AND THAT THE LIFE OF ALL IS TO
IMAGINE THEY THEMSELVES LIVE, THINK, SPEAK, AND ACT.

2607. I have very often been in discourse with spirits concerning these things, for spirits cannot perceive this any more than men, and it is often shown them to the living experience that it is so. Yea, I have also perceived several times that they were led to speak by others, and meanwhile they supposed it was they (who spoke), so that spirits like man know nothing else than that they are not led by others when yet they cannot even think, still less speak, the least thing unless it be from others. From daily experience in me this has been strongly confirmed. But when the reflection is given them that they are led by others, then they immediately suppose they are deprived of their liberty and do not speak from themselves. See elsewhere how the matter is.—1748, July 15.

2608. Likewise also that all speak my vernacular, and that to themselves they seem to know all those things which are in my memory, supposing that (it is) from themselves, which also I have told them several times, for such a supposition of theirs is a fallacy of sense. Yet it seems to them that they know my language of themselves, and that (the things) which (are) in my memory (come) from themselves, (from) their own memory; hence may also be apparent how the fallacy of sense and appearance mocks men and spirits.

THAT ANGELS CAN BY NO MEANS HAVE AN IDEA OF CORPOREAL THINGS, THE WORDS OF LANGUAGES, THE NAMES OF LANDS, OF CITIES, AND MEN, BUT OF THE THINGS WHICH THEY SIGNIFY.

2609. I have perceived plainly in spiritual idea that angels can never have an idea of such things; for the ideas (ideal, I think) of corporeals, of men, names, (and) words are so material and enclosed (*conclusæ*) that they can never enter into heaven. There are many other things beside which confirm (this), (to mention) only (this), it was plainly seen by spiritual idea, and that it is contrary to every rational (principle) that such (a principle) as is merely material, like the idea also the sense of the letter of the word can enter into spirituals, still less into celestials. Sooner (might) a camel (pass) through the eye of a needle, and the universal terraqueous globe through an invisible little orifice. This was said to certain who had boasted that they have been great in the world (*in terris*), supposing it is they who are understood in the sense of the letter—and they could not answer anything.—1748, July 15.

THAT MYRIADS COME INTO ETERNAL LIFE EVERY HOUR.

2610. To-day it was told me that myriads come into the other life every hour from the worlds in the universe; and yet that they are nothing in relation to infinity, or the Lord who is infinite.—1748, July 15.

CONCERNING THE INTERIOR DELIGHTS OF CERTAIN SPIRITS WHO ARE CONTENTED WITH A FEW THINGS, AND CONCERNING THE LUX-ATED SINEW (*nervo*) OF JACOB'S THIGH.

2611. ((When I was sleeping quietly at night I seemed to be where there were only three or four trees planted in a kind of

tun (*tonna*), one of which was tall, another of less height, and two or three were small. I saw no one, but only the trees planted in the tun; and afterwards I was in a quiet of mind and in so delightful a quiet that I cannot describe it, and indeed (it was) on account of another smaller (*minorem*) tree which I did not seem able to reach, and indeed on account of the delights; for it was, as it were, guarded as often as I saw it. The delight penetrated even to the marrows; and this (occurred) several times, twice I think. The other tree was so guarded that I could only behold where it was planted: the delight, which can never be described, penetrated my mind (*mentem*): it is now evident to me that the other tree signified conjugal love, since the tall (*magna*) tree represented (*esset*) the husband, and the lesser one the wife, and the small ones the children.

2612. Having been aroused from sleep, it was granted to speak with him who was in that delightful place, where was such delight or delightful quietude, and I perceived that they are in such delight who in the life of the body are contented with few things but (are) in the Lord, and that they constitute in the Grand Man (*Maximo Corpore*) the back part of the thigh as far as the back part of the knees, also (the part) toward the interiors of the thighs, and pertain to the province of conjugal love.

2613. I also perceived (that they) have communication with the foot towards the heel (*calcaneum*), thus towards the sole, which communication it was granted me to perceive, therefore that the delight of that quiet extended down towards the heel (*calcem*) of the foot, or the heel (*calcaneum*), concerning which it is treated in the Book of Genesis, and I think elsewhere. In like manner also there is a communication in man of a part of the thigh with the heel (*calcaneo*), as may be apparent from the extension of the muscles and nerves; for the nerves, which are devoted to the province of conjugal love are those which extend from the thigh down to the heel (*calcaneum*). This sinew (*nervus*) is signified (meant) which was luxated in Jacob's case when he wrestled with an angel till daybreak, and therefore (his) posterity do not eat that part or (the part) of the luxated sinew, which may be still more evident from the things which were seen by me in series. This is now manifested to me from heaven.

2614. Immediately on my waking there was seen by me a great dog with frightful jaws (*rieta*), concerning which I inquired what it signified. It was afterwards told me that such a dog appears, or by such a dog is represented, when any one is borne away to a contrary delight (*amœnitatem*). (A man) enjoyed

that heavenly delight, inasmuch as (he has) conjugal love with interior heavenly joy when he is contented with his few (things), lives in his little house with the wife whom he loves most tenderly, and with his children, with a contented mind (trusting) in the Lord; (but) when he passed from the delight of that celestial love to the opposite, wherein those who are in the opposite feel as it were a heavenly pleasantness when yet it is infernal, then such a dog is presented, by which is represented that he keeps guard lest the opposite pleasantnesses communicate, wherefore it may also be apparent what is represented by Cerberus in the fables.))

2615. (In my wakefulness, when, to wit, as said, I had awakened, there was seen by me a sort of tun or tritulatory vessel, like those in which herbs are trituated, by which stood a certain man with an instrument wherewith he pitched into that tun human flesh, so that he pitched men into that tun by tormenting them, and thus killing them by casting into the tun men, and so by striking (beating) them as they are wont (to beat) herbs to macerate them. This the man did with great pleasantness, whose pleasantness by a mode of communication which takes place in the spiritual world was translated (transferred), so that I might know that he performed such a deed with the greatest pleasantness. This was the opposite, or infernal pleasantness, which because opposite to the former, or heavenly, the dog appeared in order that they might wholly be discriminated, and not have anything in common or any communication.

2617. Such infernal pleasantnesses prevailed in the children (posterity) (*posteris*) of Jacob. They did not perceive a greater pleasantness than in tormenting the Gentiles, as is also read concerning David, that he thus tormented the sons of Ammon, 2 Sam. xii. 31, where such things are understood and similar triturations are signified; but they were infernal (and) never commanded, nor ever permitted to any one save to those whose sinew (*nervus*) was luxated, that is, whose lower part of the thigh is separated from its upper part, so that there is a contrary pleasantness in the lower part to what is in the upper. Wherefore by the luxated sinew of Jacob such a separation or change into the opposite is understood. Hence may be manifested what is understood by heel (*calcaneum*) in Genesis, which is hurt by the serpent; as also that Jacob held the heel of Esau, and that his name signifies the same: thus specifically is understood by the serpent which hurts the heel of the woman's seed. —1748, July 16.

2618. Such were the posterity of Jacob that they exercised cruelty on the Gentiles, and hence derived their highest pleasant-

ness; therefore they were most cruel, and for no other end than to exercise vengeance, as they said, and under the colour of holy things, when such an end they had never in view, but only a cupidity of such a nature as may be plainly apparent from those things which are narrated of them when they became worse idolaters. As soon as it but entered their minds that (any people) was their enemy, whatever the cause, they supposed themselves permitted to exercise every cruelty upon them, their women, wives, (and) infants, as also appears from David's (enmity) against Nabal, who nevertheless was of their brethren; it (was) so in the rest. Besides which they had no other (pursuit) than the making of forays (*excursiones*) and carrying away everything, killing every living thing amongst men.

2619. They have sometimes told me that this was commanded, but it was given to answer them that it was not commanded but permitted, because they were of such a nature. In like manner it is permitted the devil, because of such a nature, to torment men. Such permissions, because there have been such ever since Jacob's (time), seem to them (to be) commanded: for such (men) apprehend nothing else than that (such things) are commanded; wherefore according to the appearance and the fallacy of their sense is it also spoken (the language) in these things. That it was not divine or commanded by the Lord may be most clearly evident from this, that it is contrary or opposite to heavenly love, and (the love) of one man towards another, concerning which love the Lord has so many times spoken, and the Lord is Love Itself, from whom alone (flows) all the heavenly love in the heavens, and conjugal love, and the love of parents towards children.—1748, July 16.)

HOW REPRESENTATIONS ARISE, AND HENCE HOW THEY ARE
CIRCUMSTANCED (*se habeant*).

2620. When celestial and spiritual things, that is, those which are of the Lord and from the Lord in the heavens, flow (*labuntur*) into the evil world of spirits, and indeed first into proximate spirits who are in the interior sphere of that world, then because spirits are of such a nature, to wit, that their natural disposition (is) wholly perverted, therefore whatever is celestial and spiritual angelic is turned into the opposite, therefore into contrary ends, because their natural disposition respects contrary ends; hence whatever things thus pass through such a spiritual world still remain representations of celestial things: therefore it was also the case with the posterity of Jacob.—1748, July 16.

CONCERNING DAVID ; CONCERNING THOSE WHO ARE (IN) THE DELIGHT OF ADULTERY AND CRUELTY.

2621. When I read those things which (are written) concerning the adultery of David with Bathsheba, and concerning his cruelty to the sons of Ammon, there was presented quite a long time, for some days, (one) whom they called David, with whom I spoke. I supposed that he would have been amongst the righteous ; but if he is (David), or is one who presents his person to me, as is wont to happen, then is (David) such a leader of adulteries and the cruel as derive from adulteries and from cruelty the highest pleasantness ; and (he is) besides subtle or pernicious, because his phantasy reaches higher than others. I have heard that (by those things) which in his life he wrote in the Psalms he understood himself and not Messiah, whom he also had knowledge of ; but whether he has believed in Jehovah the God of Israel, I do not yet know.—1748, July 16.—See 2 Sam. xii. 31.

2622. In the other life there is a place, as already said, under the feet where might be the heel in the Grand Man (*Maximo Corpore*). These are those who are adulterers, or who are delighted with adulterers, as also those who (are delighted) with cruelty. Their delight is of such a nature that they perceive simply the pleasantness, and they think nothing can be given that is more pleasant. Pleasantness of such a nature, (arising) from these things, is to-day so common as also to extend to infants,

2623. who in the life of their body have not yet acquired by actuality (any) pleasantness from such things, but still have received it by inheritance. (It has also) extended to those who (*qui et quæ*) (are) in their first youth, and who when affected by that pleasantness also suppose it pleasant : certain (suppose it to be) most pleasant, for in the other life pleasantnesses are communicated. There are, as it were, exhalations of them, when yet if the human race had not been so infected from inheritance, not only would they not feel any pleasantness thence, but unpleasantness and disgust (*nausea*) ; from which may be manifest of what quality is the human race at this day.

2624. (((((But their pleasantness is now turned into an offensive smell (*fætores*), or into the smell of human dung, which thence exhales, and which I also perceive (*sentio*), and they say that there is such a smell now ; for in itself it is of such a nature before the angels, and is turned into such, so that they who are such would at last live in such dung, for in itself it is such an excrementitious (*stercoreum*) nasty (principle) in the righteous

spiritual world: wherefore it is also turned into such a smell, and (what is) wonderful, spirits around me also perceive (*sentient*) such a smell and fœtor (*fœtorem*) like man in his own body.—1748, July 16.)))))

2625. (((At last the bad smell (*fœtor*) was so increased into nausea that they said they would perish and could not exist any longer. I also perceived the same by a certain kind of liquefying (*deliquii*) coming back from under thence; (it was) when I was in the highway.)))))

CONCERNING BROKEN BREAD.

2626. There was put before me in (*per*) a vision a small plate full of bread (*panem*), cut up into squares (*quadratas tesseras*), which I imagined to have signified that which (is meant) by the communication of bread, to wit, celestial things, and I rejoiced: it was placed to my mouth that I might eat, but was there held a little while, but was not eaten. So long as I was in that opinion that that bread signified celestial things, I was told that broken bread, not cut, signifies celestial things, for bread is broken with the lips and teeth, as at first with the hand, before it is eaten, which because (it is) according to nature, therefore celestial things are signified by bread broken with the hand, lips, so with the teeth, and so on into the minutest (particles) by the muscles, fibres, and minutest hands, as it were, lips and little mouths of the recipient vessels.

2627. But bread cut up with a knife is what simulates (*mentiber*) the celestial (principle), and yet is not the celestial, as is the case with everything which is done by art; wherefore the bread placed before me, because cut up into little squares (and) little cubes, as it were, with knives, signified loathsome pleasantnesses, of which (I have spoken) previously, which are supposed by such as are in loathsome pleasantnesses to be celestial when yet they are infernal.—1748, July 16.

THAT THERE ARE MERE NECESSITIES WHEREBY MAN IS LED.

2628. During much of the night, also quite a long time in the morning, I was for hours in a spiritual idea how man is led by the Lord; and I then perceived by a continuous spiritual idea, which cannot be expressed, that there are mere necessities, whereby man is led by the Lord, to wit, because man is of such a character, both as regards the societies to which he adjoins himself, and as to the thoughts which agree (accord) with him;

therefore there is nothing but mere necessities, and indeed necessities whereby man is bent to the best that can be educed (derived) from such a life ; for if he were led otherwise than in this way, it would be to his ruin, for everything whatever (pertaining) to his life, as well thought as action, carries with itself the successive series of its life, for everything whatever is like a seed from which grows a tree,

2629. and hence new seeds and so forth. Since therefore every idea whatever (pertaining) to him, and the least of (his) thought and action, has such a series of consequents like a sort (some) of seed, and is, as it were, a parent of consequents, and such things exist every moment of his life, it may hence be manifest that there are mere necessities whereby he is led, that is, that they are his bests as regards his state and the condition in which man is.

2630. But they do not appear to man as necessities, for he seems to himself to think of himself and act of himself, and indeed for the reason that by those things which he loves, or which belong to his loves, therefore which he desires, he is led and so bent to good ; whatever happens from any love or cupidity this appears to man (as) free, therefore appears as if (it were) not a necessity, when yet such are the necessities by which man is led, and he is bent by the Lord to such good (for him) (*ejus*) as is at all possible in respect to his life and the spiritual and celestial things of life.—1748, July 17.

THAT THE HEBREW LANGUAGE IS OF SUCH A NATURE THAT THERE IS NOTHING ARTIFICIAL (THEREIN), AS IN THE SPEECH OF SPIRITS.

2631. That the Hebrew language is of such a nature as to comprehend ideas, yea, the words such that in every one there are many ideas, so that they are general (*communes*) ideas rather than words of another language, may be apparent from many things, as also that in it (*ibi*) there have been no vowels, so that the sense of the letter was known from the interior sense, but not the interior sense from the sense of the letter, which the rather happens when the vowels are adjoined ; wherefore he who perceives the sense of the letter from the interior sense better understands what is written in the Hebrew language without vowels than with them. Therefore names also (*voces nominum*) are not distinguished by capital initials (*initalibus majoribus*) ; therefore also there is no distinction by means of commas, and the like as in languages in which the sense of the letter is regarded (*attenditur*). Besides also the mode of speaking in the Word is natural, not artificial, as may be plainly apparent

from many things; to wit, that nearly everywhere they speak as if the person himself spoke: it is not said that he thus spoke, but (it is) as if he were speaking, and so forth (*ita in aliis*).—1748, July 17.

THAT THE SPEECH OF INTERIOR SPIRITS APPEARS TO MY VIEW (*intuitioni*) LIKE LITTLE CLOUDS, (WHICH ARE) OF AN AZURE AND WHITE COLOUR.

2632. When interior good spirits spoke with (*apud*) me (their) speech was not understood by me, but obscurely (*per obscura*) in idea that (it was) concerning something. Then their speech appeared to me like an azure colour mixed with a beautiful lucid white (*albo candido pulchro*). I cannot describe the whiteness (*candorem*), because such a sort is not given (to men); hence it may be manifest that the truths of interior spirits are represented, as also were many times represented to me by white (*candidas*) clouds rising and descending in the blue (*in cæruleo*).

2633. In the Word clouds are sometimes mentioned, whereby are understood truths when white, and falsities when black; but it is with the white clouds which are truths, according to the quality of the percipient man, so that to those who are in falsity the black clouds appear as white (*candidæ*), and also the white clouds as dark (*obscuræ*), as (was the case) on Mount Sinai, and elsewhere, before the eyes of the people who were in falsity.—1748, July 17.

HOW IT IS WITH THE NATURAL SCIENCES AND THEIR TRUTHS IN RESPECT TO SPIRITUAL AND CELESTIAL TRUTHS.

2634. When in tacit speech (*sermone*) with spirits, it was then insinuated that the erudite in the world are at a loss to understand that the natural sciences and human philosophy not only obscure, but even wholly cover up, and so extinguish the light of spiritual truths, when yet therein are truths; and they only conduce to the confirming, and, as it were, the illuminating of spiritual truths. Wherefore spirits, who also could not understand it, represent natural truths, as it were, pellucid, through which shone spiritual truths. Thus, also, suppose the erudite of the world, nor does any one otherwise apprehend it, save he whom the Lord has taught; but it was given me to reply and represent that these truths are in themselves darkness and mists; but when they are illuminated by spiritual

truths, which (are) from the Lord, they then become, as it were, pellucid, for in spiritual truths is the light of the Lord, and makes natural truths transparent, and not at all the reverse; for it is contrary to order, as also to all reason, that that which in itself is dead and mist can give life and light to those things which are of life and light.

2635. Yea, neither can spirituals be transparent, save from celestials, nor are celestials celestial, save from the Lord.—1748, July 17.

2636. Very many think that they can see, by human philosophy, that it is so with spiritual truths, but still do not believe unless they thus see; therefore doubt concerning truths from the Lord.

THOSE WHO ARE IN FALSITY ARE ALSO IN THE PLACE WHERE IS
THE HEEL (OF THE GRAND MAN).

2637. I have heard from those who have been reduced to falsity through philosophy, that they are also under the feet, yea, under the right foot, likewise complaining and despairing of their salvation.—1748, July 17.

CONTINUATION, CONCERNING THE TRIBULA AND AXES OF WHICH (I
HAVE TREATED) PREVIOUSLY, (ON) THE 16TH DAY OF JULY.

2638. See above (*prius*) what (relates to) to the tribula; to wit, that they are vessels for triturating herbs with the iron triturating instruments there (mentioned), by which in the other life is diminished the crew (*turba*) that delights in cruelty and adulteries, and dwell in the region of the left heel. In their phantasy they seem to themselves to use such (instruments) to exercise (in practising) perpetual cruelty: wherefore David learnt (this) from such spirits, or his companions who have been in visions and seen these things among such (spirits), and employed the like cruelty, that is, a more infernal (cruelty), which was never commanded him; so that they also knew of what quality David was, although by him are represented holy things.

2639. (((Moreover there (were) axes of iron, concerning which (it is spoken) in the same place, 2 Sam. xii. 31. By the axes of iron are understood instruments, which similar infernal (spirits) also in the same place make use of through phantasy. The axes are like the broad (ones) employed by executioners))), and they do not amputate or kill man, but open him in the

belly, and draw out his intestines, and take them out with the broad axe of iron, and roll them about, and so draw them out until every intestine has been extracted.

2640. Respecting the harrows (files) (*limas*), (mentioned) in the same place, they are broad (*bavar*), wherewith they thrust men through, yea, the part (region) of his breast : these are the three kinds of instruments which the infernal (spirits) seem to themselves to use with the greatest pleasantness, whom David taught when he was in his cruelty ; hence of what quality he has been may be evident ; and as respects his psalms, he did not speak the least word, but the spirit of the Lord through him, because a king, and of such a character ; but whatever (is written) there concerning the Messiah and his kingdom, he had applied to himself, for every one feels in such a manner as is his quality.

2641. As respects the brick-kiln (furnace) (*fornacem*) there (mentioned), it is a sort of a large, round vessel of wood, wherein men seem to themselves to be cast, rolling around, and so fall out, and are again thrown in when they die, in order that they may represent that they were thus spewed out. That he made them pass through fire, or a lighted furnace, is denied ; for it is forbidden to bring the like on themselves in hell by phantasies, for thus they are tormented most grievously, for they are greatly horrified at the phantasy of fire.

2642. These things were shown, told, and confirmed to me, and as regards infants, of whom there is mention made there, they did not slay them, for it is wholly forbidden to slay infants in hell, for it is never permitted to induce such phantasies on themselves ; but the Jews treated infants in this manner ; to wit, when they were in their swaddling-clothes (*fasciis*), they seized hold of the swaddling-bands, bringing them forth either into the highway, or where was dung, or a marshy (miry) spot, and holding the swaddling-band in the hand, thus cast forth the infant : holding in hand the little swaddling-band, and so casting forth (the infant). This is told me (I was told), that so it happened.—1748, July 18.

2643. (((((This heel, to wit, that which contains the region of the left heel, is at this day much increased, for at this day (their numbers) there are multiplied by adulterers and the cruel, or those who delight in adulteries and cruelty, and there have such phantasies. Yea (there are) very many))))), who in the life of the body appeared also in the society of men (to be) modest and tractable, of whom men never suspected such a thing, and who are in dignities, and there delight in these, their phantasies, and prefer that pleasantness to every pleasantness. Thus one loves to torture another through (his) greatest friend (*amicissimum*).

2644. (((((But because such a pleasantness, contrary to everything divine, consumes itself, it becomes therefore at last so noisome (*putida*) and offensive (*graveolentia*) to them that they are at last compelled to live in a noisome smell of a deadly nature (*graveolentia mortifera*) until, being deprived of every companion, they sit in torment, deformed, like unsightly (*deformia*) skeletons, of which (I have spoken) already.—1748, July 18.))))

2645. When these things were displayed so as to be seen by me (which) happened (*erat*) when from the region of the face, from some distance to the right, there came from a closet quickly to me a man of medium stature, somewhat gross, clothed with a red cloak (*toga*) (*som nattrock*), around (whom) were smaller wandering stars in multitudes (*copia*); then he ran to me and wished to treat me in that cruel manner; he also supposed that he did so, and I have learned so by vision.

THAT MEN AND SPIRITS ARE NOT ABLE TO DO ANYTHING AT ALL WHICH IS GOOD OF THEMSELVES, BUT SEEM TO THEMSELVES QUITE (ABLE) TO DO (SO) OF THEMSELVES.

2646. (((((This night, sometimes in a state midway between waking and sleep, sometimes in a state of a kind of wakefulness, I perceived that certain righteous (spirits) in the region of the heel of the left foot desired very earnestly (*summo studio*) to form for themselves a candlestick with their canes (wands) (*cannis*) and lamps to honour the Lord, and I apperceived from hour to hour (*per unam alteramque horam*) how much they laboured and indeed supposed that (they acted of themselves, and thus contrived (*invenirent*) one cane after another and so produced a splendid candlestick. I plainly apperceived in vision that they could never invent anything of themselves, and that they supposed (they acted) wholly of themselves, for what was of them I plainly apperceived to be nothing, and they did not know it.

2647. At length after three or four hours they said that now they have formed their candlestick, which was obscurely seen by me: it was elegant with its lamps and flowers; and then I spoke with them and said that they have never invented anything of themselves, and have not formed (it), but that the Lord has formed (it) for them. This they at first could scarcely believe, because they were still in the opinion that they have formed (it) by their exertion, but at length was represented to them in spiritual idea such a principle (thing) as I have apperceived, and thus that I was able to confirm it as certain; they

then acknowledged that they supposed they had effected the whole thing, but finally admitted that the Lord had effected each and all (of those things).))))

2648. (((Thus it is with such things as are good in life, whether belonging to men or spirits, the Lord grants and implants such minds (*mentes*) in them that they suppose they do good of themselves when yet there is nothing at all, not the least of these things, but finally instructs that (it is) not of themselves but of the Lord.—1748, July 18.)))

2649. These things have now occurred in the same region where is the heel (*calcaneus*) of the left foot, but because the heel is restored, which (was) hurt by the children of Jacob, through the advent of the Lord into the world, therefore the whole body is still perfect, and the heel (*calcaneus*), or region of the heel, consists of those who rejoice in similar imaginings (*imaginationibus*), by whom are represented the celestial things of the Lord, as (for instance) by the candlestick and its seven lamps. They who represent such things for themselves as are written in the Lord's Word, which are types of heaven or the Lord, occupy (*tenent*) that region, and are by degrees lifted up higher from the region of the heel through the left foot, and thus into sublimer and pleasanter regions.—1748, July 18.

2650. (((((The region of the heel of the right foot, which consists of falsities, now seems not yet sound (integral) (*integra*); but of this, if the Lord think worthy, (I shall treat) elsewhere, because I do not yet know for certain how it is with the region of the heel of the right foot.)))))

THAT ALTHOUGH MEN MAY BE IN THE SAME CITY, AND IN THE SAME PLACE, YET EVERY ONE MAY BE ALLOTTED ACCORDING TO HIS SPIRIT QUITE DIFFERENT PLACES AMONGST SPIRITS.

2651. (((((For instance, it is apparent that spirits in the other life, in whatever place in the world their dead bodies may be, and wherever their places are, still receive a situation in the Grand Man (*Maximo Corpore*) according to their qualities or faculties. It is similar with men upon earth; nothing causes their spirits to be in one place: for instance, of two friends, one may be in hell amongst the unhappy, the other in the interior sphere of upright spirits, one above the head, the other below, one on the left, the other on the right: the place where they are (in the world) effects nothing.))))) Since this is the truth there should be no arguing concerning the truth of the thing from causes, and if no causes may be discovered that the truth is to

be weakened or denied as is usual, but because it is the truth it should be believed; and if they wish to find out causes they may do so: it is not forbidden; only if they do not find out the cause, or if then many things inflow which cannot be explained, the truth is not on that account to be denied: it is just as in nearly everything in nature which we see with the eyes and apprehend by sense if all things were denied, because causes are not found out, there would be no natural truth in any kingdom.—1748, July 19.

THAT THOSE WHO IN ANY MANNER WISH TO MERIT HEAVEN, PUT THEMSELVES FAR FROM HEAVEN.

2652. I discoursed with spirits concerning such as wish to merit celestial joy or heaven, through piety, to wit, through prayers, gifts to the poor, and self-humiliation, by abnegation of the world from themselves, and the like, whereby man supposes, sometimes in simplicity, that thus he may merit heaven. Likewise also that thereby in the life of the body he has contributed something to the Lord's church, and this he attributes to himself as a merit: of such (men) there are genera and manifold species; further, when I was in discourse with spirits, I have also perceived in spiritual idea, that the more any one thinks he merits heaven through such things, thus approaches to heaven, the farther he puts himself away from heaven, because he attributes the merit to himself and takes it away from the Lord,

2653. and attributes to himself faith, charity, and the goodness of his good works: therefore the more he does so, the farther he puts himself (from heaven). This is a confirmed truth, and may be confirmed in many (ways) by them in the other life; thus they also interpose for themselves, as it were, fauces between two mountains, so that (such a one) (cannot) pass over to the other mountain without falling headlong into the (*fauces*), or, as it were, an intervening sea, wherein being shipwrecked he precipitates (drowns) himself if he wishes to cross thus to heaven, wherefore he must go back, and is led by the Lord through another way.—1748, July 19.

2654. But they should not on that account pass to the other opposite, also to be condemned, that faith alone without the works of charity can be given, and so think that faith alone can save, when nevertheless they live worse than Gentiles: they then have no faith: of which, the Lord thinking worthy (I shall speak) elsewhere.

THAT IN THE OTHER LIFE THE IDEAS OF MEN AND HENCE OF SPIRITS
ARE EXPLORED AS TO THEIR QUALITY.

2655. In the life of the body ideas are collected and brought together from various (sources), as well those which pertain to natural as those which pertain to spiritual things, and (in the other life) are explored according to whatsoever is contained in any idea, for any idea whatever contains infinity: thus man receives (such) a life after death as accords with the quality of those which compose his idea, consequently the indefiniteness (therein): for man or his spirit is of such a nature as his ideas are.—1748, July 19.

CONCERNING SATAN.

2656. There are those who not only practise cruelty, whereof (I have treated) previously, but also, as was said, delight in adulteries, so that nothing is more pleasant to them. Such a one has appeared to me whose upper lip only was displayed to my sight: it was big, unsightly and scaly; of what sort was the rest of their body was not displayed to my sight; it was represented to me that their leader is David, and is such a person. Such wish to possess men, yea, their bodies, and so inhabit them were it permitted: and they employ various artifices to possess (men's bodies), for they desire to return into the world. They are wholly contrary to conjugal love, for they delight in adulteries, and hence are contrary to love of the neighbour, for one follows from the other: wherefore they are cruel—he who was displayed to me acted in a subtle manner, so that he could pervert the most righteous if possible, for he inserts (*ingerit*) his venom into the marrows, as they say, that is, into the interiors of ideas, and bends good affections into evil with interior deceit.—1748, July 20.

2657. Nor is there any harm or hindrance to their having called him the man of God, and holy, and to their having venerated him, since they have known nothing different: although from his life they may know it. There is no more harm than there is in one giving alms to a pauper who is a thief, not knowing him to be a thief—he still has mercy, and a like end (in view) as if he had given alms to an upright (person): and their having so styled him was also granted on account of the representation of the Lord by him, as (likewise) by the kings who were his descendants.

2658. It is represented (*representatio est*) that the Lord, as to His human essence, is called the branch and root of Isaac,

and son of David, like as also faith may be called the son of the Lord's Word, or of its letter, in so far as it is originated (*nascitur*) through knowledges: although the letter is dead and rebellious as was Absalom the son of David.—1748, July 20.

CONCERNING THE OBSESSED.

2659. Evil spirits crave nothing more fondly than to wholly rule man, as to his interiors and especially as to his body: they thus seem to themselves to return to the life of the body, for they then suppose they have wholly returned. But what the difference is, when it is not so manifest as in my case, and when (it occurs) with another who is not of such a nature, I do not yet know. Meanwhile when they thus enter a man so as to quite know that they are therein (*ibi*), and so rule the body and members of man, then this is called obsessing man: for no spirit is granted to rule (a man's) body as they do mine, unless (that man) had been obsessed: for there are those who are devoted to that office, who know nothing concerning their ruling the body, because their endeavours (*conatus*) only, there come into act: but with the obsessed, not only the endeavour, but also the act is present (to the spirit). Wherefore there are spirits, who are not devoted to that office, who when they thus obsess the body, it is obsession: but when they are devoted, it is not obsession: for all things thus happen in order, and man is ignorant thereof. When any are obsessed, it occurs not in order but against order; wherefore is produced by evil spirits. But it is wonderful that I have been obsessed, and yet nothing has ever injured me—further I could enjoy my rational mind, just as if they were not present.—1748, July 20.

WHAT IS REPRESENTED IN SPIRITUAL THINGS BY ORDURE.

2660. Ordure is spiritual, filthy and loathsome things. Inasmuch as fertility is produced in the earth by ordure, hence, is the representation, that (in them) who confess filthy sins, and acknowledge, that they are dung, there grows up the seed in such an earth. Likewise in the other life, when filthy pleasantnesses, like those of adultery and cruelty grow rotten, and become like foetid dung, so that they begin to abhor these things, then these (spirits) (*ii*) are as it were soil (*humus*) wherein a faculty of good may be inseminated. I have seen this in spiritual idea—and have spoken (concerning it) with spirits: for they have previously wished to know what (is meant by) the representation of ordure.—1748, July 21.

THAT EVERY WORD IS TO BE ANSWERED FOR IN THE OTHER LIFE.

2661. Here (I will) only (mention) that a certain spirit told me, that I should answer for every word: but it was granted to reply to him, and at the same time to perceive it in spiritual idea, that I have long since answered for these words with spirits: for those who are in faith, do not speak of themselves, because they know and are persuaded, that (they do not speak) of themselves: wherefore they cannot answer for words announced by them: thus it is with those who are in faith in the Lord.—1748, July 21.

CONCERNING A TUMULT UNDER THE SOLE OF THE LEFT FOOT.

2662. I have several times heard, a certain commotion under the sole of the left foot, even so that it vibrated tremulously, with manifest sensation, and because this was several times perceived, I did not wish to inquire what it might be, supposing that it was the murmur of some multitude: I have now inquired what it might be: it was replied thence, that they were those who come from the world and have been obsessed by the cupidity of fighting and killing men. These seem to themselves to act similarly in the other life, and seem to themselves to kill and mangle each other, to cut off each other's hands and arms, and so to fight, as they have desired in life: they are there miserably treated, and indeed with a sense of pains, until they are no longer obsessed by such a desire.—1748, July 21.

CONCERNING SIMPLICITY.

2663. It was appointed for me (*mihi sistebatur*) to speak with a certain simple (spirit), whom other spirits annoyed on account of his simplicity, and through (whom) they spoke, and whom they set (*sistebant*) to speak to me: in which (conduct of theirs) was craftiness—but he having been taken from them to another society, spoke from a simple heart what he wished to speak, not with me because I can (do) nothing, but with the Lord. There was in his talk and discourse such a simplicity that I knew he had been able to speak with the Lord, because as they speak, so they are: the spirits were indignant, because they supposed they themselves should sooner (*potius*) be admitted, because cunning (*astuti*) and intelligent (*scientes*), than such a simple man, as also they said: he after that was

elevated to a higher region, and during (that) whilst being elevated (elevating), he said, he is impeded in the way by many spirits. These therefore are the simple in heart, and (those) who are admitted to the Lord before the learned, and still more before those who suppose they are prudent of themselves: because they believe what they say, and in their ideas is no such doubting (*dubium*) and negative (principle) as in the ideas of those who suppose they are wise of themselves.—1748, July 22.

CONCERNING GOVERNMENT (*regimine*) IN THE OTHER LIFE.

2664. (((((I have sometimes spoken with spirits, to whom it was repugnant to live in another life, and who have been in those things, wherein during the life of the body, what concerns them to know (is) of what nature is government in the Kingdom of the Lord, who is the Lord of the Kingdom, likewise who in the world enter the other Kingdom. They consider nothing of higher moment than knowing of what nature is the government, and the form of government particularly (*magis*) in the Kingdom, wherein they are to live to eternity: wherefore they ought to be anxious to know the laws of that Kingdom: and it was further given to me to say that here are many laws, but that all are based on that Law, that they love the Lord above themselves, and the neighbour as themselves, yea more than themselves: and that the Lord is the King of the Universe; this it concerns them to know: to which they were not able to say anything; because in the life of the body they had learned it, but had not believed it.—1748, July 22.)))))

THAT NONE MORE DESIRE TO POSSESS THE BODY OF MAN AND TO RETURN INTO THE BODY, CONSEQUENTLY INTO THE WORLD THAN ADULTERERS AND THE CRUEL.

2665. (A certain one came to me and said, that he is desirous of returning into the world and so loved to be with me: for at first they wholly occupied my body, so that they seemed to themselves to be my body. (I was) as it were obsessed by them, although I was as sane as at other times, because the Lord protected me: when I told him, that this was contrary to the instituted (appointed) order, which was such, that man when he draws near to old age, then his body decays of itself: like as the husk of a seed is disjoined, so he desires to be unloosed from the body. Thus it was appointed, and thus he proceeds to interiors, thus to the other life: but he was unwilling to hear

it, saying that (he was) a deceased young man, and wished to return into the world, and when I gave heed, I observed that he was led by those who are adulterers and cruel, and seek in these things pleasantness of life; they desire nothing more than to obsess the bodies of men; and so through man to live in the world. But they are kept by the Lord in the earth of inferior (spirits), and the license to thus occupy man is the more conceded to them. Wherefore did not the Lord guard man, they would each be obsessed by such (spirits), for there is an immense crowd (of them).—1748, July 22.

2666. They who do not regard adulteries as criminal, but delight in them, are also cruel in the highest degree, for they are opposed to (*contra*) conjugal love, hence to true love, therefore are smitten with self-love: wherefore they hold others in hatred, upon whom they desire to practise cruelty, unless they adore them).

THOSE WHO CONSTITUTE THE PROVINCE OF THE AURICULA, OR
EXTERNAL EAR.

2667. There was a spirit who spoke with me, at the left auricula: he as it were adhered to the external part of the auricula, to its rear part, and he said to me, being manifestly led by others to say so, that he paid no attention to those things which they speak, so that he does not reflect upon evil or good, or scarce perceives, what they say, only takes in (drinks in) with the ears, without attention, whatever it is, and (((cares nothing whether it is evil or good, but (receives) whatever may happen to him (to hear); and when he spoke, sometimes (*passim*) his sound was it were poured out (*egurgitabatur*) as also I have heard at other times; he belched out with a manifest egurgitation, as it were, of sound, sometimes but not continually)))): and he also said that he thus speaks, and does not know wherefore (he does) so. It was told me that (these are they) who are such, that they do not attend (at all), or very slightly to the sense of the matter (and) only hear, and care not at all, whatever (it may be which) happens to them (to hear); that these are of such a nature, and constitute the external part of the left auricula, or the province thereof.—1748, July 22.

HOW ALSO BY THE MUSCLES, AND HENCE (BY) THE ACTIONS, IS
REPRESENTED THE LOVE OF THE NEIGHBOUR, AND OF THE
COMMONWEALTH.

2668. In universal nature there is nothing which does not confirm, that without love, and hence the mutual assistance of

many, thus without a society, wherein each thing respects the general (principle) good, and nothing (respects) itself, not anything can exist; how many muscles, and thousands and myriads of motive fibres, hence of powers (*virium*) conspire to one action of the body; every motive fibre discharges its own function in company, and applies itself (*intendit*) to the general (good), and thus through association, amongst thousands of others, respects a one (*unum*) or general (common) action, for which it exerts itself (*intendit*) and not for itself; if for itself, the general (good) would perish; besides these are among other things which confirm.—1748, July 23.

2669. If any motive muscular fibre, out of thousands (belonging) to one action, could feel and think, each one might suppose that it alone effected the common action (*actionem in communi*); thus might all amongst thousands or myriads (suppose). It is similar with spirits; although thousands or myriads concur to (in) one idea, and (one) word of speech, yet nevertheless each supposes that it is he alone, who does (it). This was said to spirits who cannot but confirm that the matter is so, although every one supposes himself to be the only one (who acts) when it is not plainly shown to them, as was sometimes done. This is confirmed by spirits (*confirmatio spirituum*).

2670. But that every one contributes to the common idea or action, it should be known that they are circumstanced like the muscular fibre; some nearest, some more remote, consequently in a series as may be known.—1748, July 23.

(THAT ALL ARE PREDESTINED TO LIFE.

2671. Discourse was held (*fuit*) concerning predestination, that many are of the opinion, that they are predestined also to infernal (things); but it was replied from heaven, that never is any one predestined to hell, but that all are predestined from eternity to eternal life.—1748, July 23).

(CONCERNING PERSUASION OF TRUTHS).

((I spoke with spirits, who did not wish to hear, that they are as it were nothing as to life and power; they said that they knew it, but are not willing to hear it; it was granted me to tell (them) that it is not enough to know (it), for this is also given amongst (with) the evil.))

(CONCERNING PERSUASION).

(((((See (what was) said above, that for (*ad*) truths, is required knowledge (*scientia*), understanding, then persuasion, finally interior persuasion; for to know this is also given amongst (with) the evil, but they resist.)))))

CONCERNING LIFE.

2672. I have been discoursing with spirits, concerning life, because it is said that they have nothing of life from themselves, but only seem to themselves to have it; and that it is sufficient, for they then think so. Spirits were thus conceiving that yet they are alive. Wherefore it was granted to tell them life is in wisdom; for not to be wise cannot be said to have (called having) life, and that truths, and the truths of faith are what constitute life. Since it is so, as cannot be denied, hence it may be conceived (*cogitari*) what life can be in insanity, or the opposites to wisdom, therefore in those things which do not belong to the truth of faith: and because (these are) contrary, it follows that (there is in them) no life. But still they (so) conceived, since men are insane, as is known, and that yet they are alive, yea, supposed themselves to be alive before (above) others, yea have much pleasantness in that life, which they regard as much more excellent than the pleasantness of life in the truths of faith; therefore it was granted me to tell them, and to represent to them by spiritual idea, that they have such a life, as a dim (*obscurus*) fire, for instance, a charcoal (fire) shining in the dark.

2673. Which fire, or the obscure (light) (*lumen*) hence appearing, appeared in spiritual idea (as something) sad. Such a life is in them; and (those) who are accustomed to such a life not only suppose, that no other light of life is given than such (a one), preferring it to light itself as also the pleasantness hence, (but also) prefer it to heavenly felicity, because they do not perceive otherwise, because they are in such (light), just as also glowworms (*tineæ*) in their darkness (*caligine*) suppose there is the highest light and pleasantness. It was also granted to represent, of what nature their life would be, by abstraction of pleasantness from such a life. This was done in spiritual idea. Then remains before them such a thing as is hideous (*tetrum*) (and) most deformed, according to the quality of that life, and such they become in the other life, when such pleasantness of life is taken from them, thus they are an effigy of death; so deformed, that the deformity cannot be described to any one.

2674. They still supposed that there is something of life in (them) because they live, and indeed in pleasantness, and thus that they have life from themselves, because their life is of such a nature. But it was granted to reply to them, that what is therein is not their life, but is the faculty of being able to reason and understand what is true and good, which is given to man, above the beasts, and so is properly styled the human (principle). This faculty (to wit), of understanding the true and good, is (that) wherefrom such a smoky fiery (principle) of theirs derives its life.—1748, July 24.

CONCERNING SODOMY.

2675. In the other life (are they) who have committed the sin of Sodom during life. These have believed nothing concerning a life after death, and that (there is) a hell and heaven: but that they are entirely like beasts, and would die like them; wherefore they possess no intellectual (principle) although they can reason. In the other life they are treated most miserably: they are punished with infernal torments, which are so dire that they can scarcely be described; and moreover (constitute) the region of the tail (*caudæ*) where are the fæces: because they are dung and dwell in privies.—1748, July 25.

CONCERNING APPEARANCES TO SPIRITS, AS IT WERE OF LITTLE FIRES AND STARS.

2676. (((Spirits are also mutually distinguished amongst each other, when it pleases the Lord, by their appearance like fires, or like very small stars. Falsities obscure the rationals of those who are such (in appearance); to others who are still more obscured by falsities there appear, as it were fires of a glowing red (*rubente*), like coal fires: (he) (who has) a still more (obscure appearance) than such a fire, has an aspect of one (who is nauseated) (*nauseabundi*); so sad is his look that others are smitten with sorrow.

2677. But those who are in the truths of faith, that is, who are led by the Lord, appear like bright little stars in the hemisphere: Such sometimes have they appeared to me, and this day have appeared in such wise to spirits: they only distinguished from such an appearance where they were, and of what quality they were. They also spoke with me.—1748, July 25.)))))

CONCERNING THOSE WHO LIVE IN SECURITY, WITHOUT FEARING ANY GOD, BUT FEAR AND ADORE HIM WHO DOES THEM NATURAL GOOD.

2678. There are many in the other life of such a character; and they dwell about the sole of the left foot, occupying the region of the sole of the left foot. I spoke with them, and felt them, then striving together of themselves, upwards from the sole through the foot. I also felt their simultaneous effort (*connisum*), and their ascent from joint effort, up to the knees, but still they fall back (*relabuntur*) into their place, or region. They act like a wave of the sea: and they who spoke with me did not appear evil: for when I supplicated the Lord's prayer, they also followed the thoughts to the Lord: But it was said, that they are of such a character,

2679. that they adore those who benefit them: therefore do not care, who is acknowledged as God. Which was also given me to know from another experience: (to wit) when the eternal (*eternum*) was represented as a bottomless abyss, then there were those who when they looked into the bottom, were cast into such an exceeding fear as is called (*hissna*). They then said, that they do not care for such phantasies, but when it was also presented to them, they are struck with exceeding fear. When at another time I supplicated the Lord's prayer, it was granted to perceive that these were more earnest (*ardentiores*) than others.

THE HEAVENLY CHANGES (VICES) AND REVOLUTIONS.

2680. The heavenly changes and revolutions are circumstanced according to order, represented in the word by years, the spring, summer, autumn (and) winter thereof, and so on to spring (again) also by days, the morning, noon, evening (and) night thereof, and so on to morning again. The revolutions are from exteriors to interiors, thus to more perfect things. Likewise it may be apparent from those things which are real concerning the Church from the Ancient (Church) to the succeeding (ones): thus (are circumstanced) the varieties of all (these).—1748, July 25.

CONCERNING THE SPHERE OF THOSE WHO REGARD OTHERS AS OF NO ACCOUNT.

2681. (((A certain one, who because during life he seemed to himself great, and wiser than others, when he was raised up

from the sole of the foot, where he was into the sphere above the head, near the head, and about anteriors towards many spirits, he, because during life he was of such a character, with his associates, as regarded others as of no account, but himself (regarded as) greater and wiser than all mortals, and because revered for such a one, by those who were beneath him, (hence) derived the natural disposition from which (his) sphere (flows). The effect of (his) sphere was (this): first it was bent out like a white sail in the atmosphere; next was as it were a dense rain-cloud (*nimbus*), as it were, a sea of clouds (*mare nimbosum*), which covered them up. They cried out and said that they are drowned, and could not struggle out: but the cloud covered them up. They said afterwards that they are in such trouble, that they could not live: they know that such a sphere as produced that effect exhaled from him. Thus he caused grievous trouble to them who wished to live in license. Such also are in the common (general) life unless they are Kings, with whom there (can be) no familiarity but respect (adoration) (must be shown them). He also spoke with them, instructive things (pertaining) to life with such gravity as Solomon might have done: so I was told.—1748, July 25.)))))

THAT THE LEARNED IN THE WORLD OBSCURE MAN'S INTELLECT.

2682. It seems as if the learned in the world were lights, and illuminated human minds by instructing (them), as also they say; but I saw plainly by spiritual idea that it is they who obscure illuminated minds, yea, turn the light of human minds into darkness. This seems otherwise to many, but still it is the pure truth, confirmed from heaven.—1748, July 25.

CONCERNING THOSE WHO CONSTITUTE THE REGION OF THE SOLE OF THE FOOT.

2683. Concerning these see above. Such are (those) who (are upright), who in the life of the body have lived for the world and inclination (*genio*), delighted in those things, which belong to the world, loved to live splendidly, but only from an external cupidity, or (that) of the body, delight in a splendid table, and the like, and yet nevertheless are upright, not boasting in mind (*animo*) by preferring themselves to others, although they are in dignity, although they might be Kings: for they act from the body alone, not from the interior mind. Such do not reject, still less deny, the doctrinals of faith in the Lord,

but only do not care so much (for them) because the life of the world delights them—they say in their hearts, that it may be so, as also they say (with the mouth): yea also free from the darkness brought on themselves, can pray and supplicate in an humble manner. In such, the way to heaven is open. In a word, inwardly is inseeded by the Lord, mercy, charity, probity, piety, justice, although others who trust in themselves, and suppose they are most subtly prudent, regard these as simple and of no account (*pretii*) as to interiors.—1748, July 25.

2684. They who occupy the region of the sole of the foot, because they despise others in comparison with themselves, (*præ se*) although they are not evil: therefore to themselves seem continually to wish to emerge as well through the foot into the thigh, as also above the head, as also to the sides, but because they are such, as (being) in a certain sort of laziness (*obesitatis*) despise others, *in comparison with themselves* (*præ se*) they have such a sphere as surrounds them, like a sort of gross covering (*crassum tegumentum*) round about (them) so that they can by no means struggle out beyond (it) although they labour with great exertion (((this is the sphere which was diffused among spirits, in the shape of cloud (*nimbus*) when power was given them of rising up, or struggling out; wherefore there is a certain spontaneous effort as it were on the part of other spirits, who appear around them in the likeness of such a gross principle (*crassamenti*) which distinguishes their sphere from the sphere of others))))).

2685. Thus all the genera, and all the species of spirits have their spheres, amongst which none but likes can enter; and the varieties of spheres and their differences are such that they are mutually distinguished from each other, so that one cannot enter into others nor be confounded (therewith). The Lord alone holding all in their order, in universal and singular; as well the spheres amongst each other, as those who are within the spheres—who are distinguished not only according to such exterior spheres, but also according to their interior (spheres): from which they correspond with the spheres in heaven.—1748, July 26.))

THAT SPIRITS WHO ARE OF THE SAME GENUS AND SPECIES (AS OTHERS), MAY BE INDUCED TO BELIEVE THAT THEY ARE THE SAME (AS THESE OTHERS), ALTHOUGH THEY ARE NOT.

2686. It has been sometimes shown me by experience that spirits may be induced to believe that they are persons, of whom I could have some knowledge as to life and manners, and from

that knowledge (in my mind) they induced other spirits to believe they were the same (as those I knew): they spoke in like manner as those, had similar souls and many similar things, so that from the knowledge in my mind (*apud me*) they could not have believed other than that they were those same persons: although those whom they were induced to believe themselves to be, were alive—yea so similarly did they act the persons of those, that as respects the knowledge thereof in my mind, they did not at all differ: for they are the images of those, because of a similar genus and species, as regards the image thereof in the idea of man. Such (spirits) have been with me and spoke with me, because they were persuaded that they were those same persons: but inasmuch as I have learned that other persons [might] thus be portrayed by such resemblance, I was not induced to believe.

2687. Wherefore let them take care for themselves to whom it is granted to speak with spirits, lest they be induced to believe that they are the ones whom they say they are, and thus (these) persuade (them) that those (other) are deceased, such it is usual for them to say, although (these others are alive: for those who are *alike* (similar) in genus and species, as to mind (*animus*) and manners, similarly conduct themselves with all resemblance, derived from the man's knowledge with whom they are. This may farther be evident from this, that such spirits are generally (*in genere*) associated with those who are like him, and when with him, they do not know other than that they are the same (as those spirits with whom they are associated).—1748, 26.

THAT HE WHO LIVES IN FAITH IN THE LORD, THUS IN THE LORD
CANNOT AT ALL BE VIOLATED BY THE EVIL, BECAUSE (HE IS) IN
THE ORDER OF NATURAL, SPIRITUAL AND CELESTIAL THINGS.

2688. It is granted to see from a spiritual general (*communi*) idea, that he who lives in order can by no means be violated by evil; for the universal heaven is held (kept) in order by the Lord alone, because He alone is order. There is an order of celestial, hence of spiritual, hence of natural things, in which order the universal heaven is held by the Lord, which unless it were held in order by the Lord alone, the universe would perish: for from Him, each and all things derive their *principles* (beginning). The order of celestial and spiritual things is faith, and whatever pertains to faith in the Lord: Naturals are as it were, vessels, instruments, and organs (*organica*) and natural truths, which concern natural uses and ends are such vessels

wherein spirituals are insinuated, and in these celestials, by the Lord, no one knowing (*sciente et cognoscente*) when and how. It is not (done) by the angelic heaven, for the Lord is the all in all of the good and true.—1748, July 26.

2689. It was granted to see in spiritual idea that since all things are held in order by the Lord alone, thus that the universal man, the Grand Man (*maximus*) that is, that all angels and good spirits are in order, therefore whatever resists is still reduced to order, for no one can struggle against the order of the universe. Wherefore (he) who is in order, that is, in truth or faith, cannot be violated by the evil, because the Lord protects him.—1748, July 26.

A VISION CONCERNING THE NUMBERS (*de numero*) OF CERTAIN
YEARS, AND WHAT THENCE SUCCEEDED.

2690. While I was in bed with closed eyes, there was seen clearly as in light and more (so) before the eyes, and indeed at a distance from the right eye, a little upwards, at first, the number of the years 1-48: (when this) number disappeared, there were seen by me, at a greater distance the numbers 1—53 — the numbers between 1 and 48, as also between 1 and 1—94 — 53 and 1 and 94 were not observed; 17 is substituted in place (thereof); once 15 (was seen), so that I did not know, whether the numbers were 1548, 1553, 1594, or whether they were 1648, 1653, 1694, or whether 1748, 1753, 1794. After these numbers were clearly seen by me in a table (*in tabula*), a man was seen by me, an unsightly (man), who immediately disappeared, and,

2691, then (there was seen) as it were a bloody (principle in a sphere, like as it were, a bloody sphere; and after some interval of time, a jar full of some liquor, which I supposed (to be) blood, and then blood from (another) jar of lesser orifice than was (the first) jar, which (blood) seemed to boil (bubble) up out of a hammered-iron (jar). After these things were seen, spirits, as usual, conjectured (*ominati*) many things (as to) what this vision meant (*dicere vellet*); certain (conjectured) that it imported (something) dreadful in those years, and some otherwise, but what it signifies, I do not yet know.

2692. When the bloody sphere appeared, immediately were also seen in the sphere, as it were particles of rent garments, which constituted the sphere, so that the sphere was (made up) of rent garments in minute (pieces).

2693. Before these things appeared there was seen by me, a little previous, a man over against the left eye at a certain dis-

tance, but more to the left, than the eye. The man was ascending (ascended) suddenly as it were to a certain plane: his garments were rent (and he) was unsightly: he hastened to me. I do not remember what (there was) besides.

2694. It seems to signify the literal sense of the Word: that to the left (are) falsities that afterwards to the right (are) cupidities. I know nothing further.—1748, July 26, in the middle of the night, between the 26th and 27th July. That the literal sense is to be cautiously handled (treated), may be somewhat inferred from these things, as many, who are innocent, put sanctity and believe therein. The same seems to be signified by the mourning of David over Absalom, but lest all Israel should recede from him, he was compelled by Joab to go out at (to) the gate.

2695. It is moreover to be observed that there should be no disputation from the opposite, against principles, in like manner against the cupidities of any one: for no effect is produced: but principles although false are bent by the Lord to the true, like as cupidities (are bended) to the good: wherefore the sense of the letter ought not to be broken (impaired) (*frangi*).—1748, July 27.

CONCERNING THE INTERIOR SPIRITUAL AND ANGELIC IDEA.

2696. It was shown me, what (is) an idea of the interior spirits as also what (is) an idea of the interior angels, and this indeed quite frequently (*sæpius*): but in order that they might reach my perception and apprehension (it was shown) in sleep (*in somnis*), also in my morning wakefulness, also continued in these from a dream: for then the mind is more separate from the body: the idea of interior spirits is also inexpressible, but still intelligible to those who are separated from the world, while they live in the body: for it is intelligible to spirits who are in such an idea: in order that its notion only, may be perceived it was as it were shown to me, that if in idea are conjoined what rock (*petra*) signifies in its various sense, which various sense cannot be expressed in a few (words), and what priest (signifies) in an inferior sense, (and) thus is conceived what perhaps is signified in its variety, in the spiritual sense and so forth: this idea diffuses itself, and is applied to the subject, which now was priest with its variety, which is inexpressible.

2697. But the angelic (idea) which is the beginning (principle) (*principium*) of the idea of the interior spirits, or from which, as from its principle, springs the idea of interior spirits, is of such a nature as is wholly inexpressible. To me there appeared

as it were something, which (was) inexpressible, with indefinite variety, but the notion whereof was granted me several times in sleep: by means of such (ideas) they not only think but also speak with each other, and are in light, which ideas if they had been told, it would not appear to any mortal. It is only permitted to say that their speech and ideas and felicities hence (derived) are the continual principles of the speech, ideas and felicities of interior spirits (and) thereby of the speech, ideas and pleasantnesses of inferior spirits or of men.—1748, July 28.

2698. From an angelic speech flowing (*labente*) into the speech of the interior spirits, there reached me (an idea): it seemed to me so scattered, that nothing cohered; but still everything was reduced into such order, that it affected angels, which was also granted me to know: hence I could know that the things which are insinuated in man by the Lord, although they appear so scattered to man, still in heaven form a wonderful connexion, and in man (have) the effect of perfecting him. Thus things appear entirely different to angels, than to man, wherefore if man concludes from effects and their inconstancies, he is too much mistaken.—1748, July 28.

CONCERNING THE SPHERE OF SUPEREMINENCE, AND AUTHORITY OVER OTHERS.

2699. (((((There are given (some) who in their mind (*mente*) suppose themselves supereminent to others, either from knowledge, or public authority, or something else, and do not indeed despise others in comparison with themselves, but still regard them of little account (*pauci*), as for instance those whom they instruct or over whom they rule: such can also be humble, and perform many offices for others, but still this sphere of their mind (*animi*) and thoughts prevails, which still, though they are unwilling (involuntarily), shines forth from each of their gestures, faces and speech they being ignorant thereof. Such also can be humble before the Lord, and feel at ease (well) (*bene*) in their heart: that it is a sort of pride or haughtiness, distinct from the pride or haughtiness commonly known. Such have been with me (Solomon), and when he was present, all the spirits were compelled to go away to a long distance off.

2700. Lest they should be covered up with such a cloudy (*nebulosa*) sphere as was previously described: but so long as these (proud ones) were above my head, near (me) with (their) feet standing on my head, spirits as they several times said, were very greatly distressed: they could not endure anything which (such proud ones spoke): they were thus thrown out of

the state of their freedom (*licentiæ*) into a state of a kind of servitude, which they were not at all able to endure. Thus spheres in the spiritual world are circumstanced according to their genius and mind, and thus are others respectively related to them: thus with infinite variety. It is similar amongst men, for they who wish to be free, cannot endure the society of those who are of such a nature, but take themselves away, for they are distressed in their society.—1748, July 28.

CONCERNING PHILOSOPHIC AND NATURAL TRUTHS, TO WHOM THEY
 AVAIL IN CONFIRMING SPIRITUAL THINGS.

2701. In a dream these was seen by me, a field, which was of thick (*crasso*) and beautiful grass, but (*inserviente*) for (as) food to (for) beast, for instance, oxen and horses, and, at the same time in the same field there was seen a ripe (*matura*) harvest, very dense (heavy), which was together with that dense grass, and this was beyond a river (*fluvium*), and I perceived that the river was called Euphrates: it seemed (as it were in Russia): and when I was in the vision of the dream in this field thus sown beyond the Euphrates, it came into my thought that it would be useful if all the fields in our land also were sown with a similar grass along with a harvest (crop) of wheat or barley: but it was replied to me in the dream, that if (this were done) in our land (on this side (*intra*) the Euphrates) that the land would be destroyed, but not so in that land across the Euphrates. More things still (yet) were seen by me, in the dream, which I do not remember. When I awoke, I thought as to what these things signified.

2702. At length it was opened (revealed) to me, that the land across the Euphrates is those who are in naturals and philosophies, and wish to be confirmed thence, concerning spiritual and celestial things, and that they cannot believe otherwise: for they are in such things, and think in such a manner. Such thoughts are that plentiful grass, wherein wheat and barley grow in exceeding abundance, until the grass scarcely appeared, and is useful in such a land beyond (across) the Euphrates: but in the lands which are on this side (*intra*) the Euphrates, to wit, amongst those who do not care for such things, and yet believe in, yea love, such grass or hay is not useful for their beasts (cattle), that is philosophies and naturals, but they would destroy their land, that is their minds and thoughts (by using it). These things were explained from heaven.—1748, July 29.

IN ORDER THAT MEN OR SPIRITS MAY BE IN AN ANGELIC AND CELESTIAL SPHERE, IT IS NECESSARY THAT THEY BE IN PERSUASION FROM (*de*) THE LORD.

2703. It is known that science ought to precede, but science does nothing, next what is intellectual which is the first of persuasion, then persuasion thence, which is only intellectual, then interior persuasion: Unless man is in the interior persuasion of things which belong to faith in the Lord, he cannot be in an angelic and celestial sphere, for there are repugnances (*contrarieties*), which repugnances expel him, yea distress (him). It was granted (me) to see this in spiritual idea.—1748, July 29.

CONCERNING THOSE WHO ARE CARRIED AWAY WITH THE CUPIDITY (LUST) OF MAIDENHOOD (*virginitatum*).

2704. (((((Immediately before waking when I was still, more asleep than awake, it seemed to me that some one read a letter, which I heard, wherein was treated concerning the excrements of maidenhood (*virginitatum*); and when I awoke (my) mind (*animus*) was held therein, as to what this meant (*esset*) (concerning) the excrements of maidenhood. Then certain spirits spoke with me, and explained what this was, to wit that there are those in the world who are smitten with that perverse cupidity that they desire nothing more than maidenhood; and the theft of maidenhood or the flowers of virgins is to them the greatest delight, and so when they have stolen maidenhood, and snatched away the first flower of youth, they afterwards forsake (*relinquant*), loathe, reject them; certain also hold them in hatred, as is read of Amnon the son of David; thus during their life, the more maidenhoods they can carry off stealthily, and so the more (virgins) they can deflower, the more they boast. Such were the cupidities which were understood by the excrements of maidenhood.)))))

2705. Concerning these I then conversed with spirits, and was informed, that such cannot be tolerated among other spirits, but are rejected like excrements from their societies, which also flows confirmed from the laws of order of natural and spiritual and celestial things, concerning which they also spoke with me: for every celestial society is founded in conjugal love, from which all good loves and affections are derived: thus (they are founded) in innocence. Such (persons) endeavour to destroy with their cupidities the principles of love as well as of innocence, for these are not only wholly opposed (*contra*) to all

conjugal love, which they hold in hatred, but also are opposed to innocence, which they so injure that they may kill it: besides which they induce innocent (persons) who can be imbued with conjugal love, to live afterwards in harlotry, thus are the murderers (*homicidia*, I think) of the interior nature: for it is well known that the first flower of love is what inducts virgins into conjugal love, and conjoins (*connectit*) the minds (*animos*) of husband and wife (*conjugum*). Spirits spoke with me of these things.)))))

2706. It was further told me that such cupidities and practices of such cupidities are what are understood by sins against the Holy Spirit: for the holiness of angels is founded in conjugal love, and in innocence, as (already) said: which are the principles of all spiritual and celestial loves and affections of good, thus of societies in the heavens, and since such cupidities are contrary to the principles of holiness, therefore such are what are principally understood, by sins against the Holy Spirit.

2708. (((((Wherefore their punishment in the other life is most grievous, for they cannot be admitted into societies. Their punishment was also seen by me (to wit) that they seem to themselves to sit on a furious horse, who projects them upwards, so that they are thrown from the horse, with danger (*discriminibus*) to their life; and afterwards they are represented under the horse, covered up (*obvelati*). I do not yet know on what account they are represented as covered up, and stand under the belly of that horse; and the horse above, and likewise furious (and) seem to themselves to endeavour to kill them. Then they seem to themselves to pass under through the interior part of the horse's belly into his belly,

2709, and then suddenly it appears to them, as if (they were in the belly of a meretricious woman, who, shortly (*illico*) seems to them to be changed into a great dragon or serpent, such as some of the Gentiles adore (worship), and there (such a spirit) remains in (*cum*) torment, covered up; for he seems to himself covered up, and thus seems to be without respiration; and thus they are vastated. This punishment recurs many times, and I was told for many years, if not hundreds or thousands of years, until they no longer remember such cupidities; and not even themselves (*sui*), no matter how much of life they have passed (*habuerint*) in such things.)))))

2710. (((((Concerning the offspring, I was told that they are worse than the infants of others; for they also derive such (a principle) by inheritance from their parent; wherefore not many infants are born of such, and if born, do not remain in life.—1748, July 30.)))))

CONCERNING A KITCHEN.

2711. When I went to bed, suddenly to me there was opened a door to a sort of kitchen; and when the door was opened, I felt the heat of a kitchen strike my face, and saw some running about there, and hard at work; besides culinary vessels around the walls, also a great fire-place; but these things (were seen) obscurely, hence I could notice that it was a *kitchen* (culinary) place, and they who were there were called cooks. When it was inquired what manner of persons were such in the other life, I was instructed that these are they, who are delighted with (that) foulest lust, of defiling infants and very little girls. (These things it is not thus proper to speak in public, lest they come into man's thought.) Sometimes, also, were shown there, who have been infants, some $\frac{1}{2}$, 1, 3, 5, 6 years old. These are in such a kitchen, and one cooks another in boiling water, and are therein tormented in the direst manner.—1748, July 31.

2712. Those who spoke afterwards, said that they wonder that all are not such; with such delight are they affected that the delight from such things exceeds with them every other delight. The world at this day is thus corrupt, and such has become the hereditary (principle), and so diffuses itself into posterities by various ways are not, therefore, the last times at hand? Things are generated before unheard of, which destroy the nature of man,—like as with those who perished at last by the deluge.

CONCERNING THE GOVERNMENT OF THE UNIVERSE,—THAT THE UNIVERSE IS NOT RULED BY THE LORD, ACCORDING TO THE FALLACIES AND PHANTASIES OF MEN WHEREIN THERE ARE INDEFINITE THINGS WHICH RESIST (REPUGNANT).

2713. In human minds, perverted and inverted, their conclusions are principally, and almost wholly, drawn from the government of externals; thus from the fallacies of the senses and phantasies, especially as to why the Lord does not guard and turn away man from evils, yea, from cruelties, and the like, which are to be dreaded and execrated, when yet the hearts of all are in his hand. For instance, why he did not turn away David from so cruelly treating the Ammonites; from adultery with Bathsheba; Solomon from idolatry; and indefinite things of this kind, which may occur at any moment in the thoughts of man. I conversed concerning this matter with spirits yesterday and to-day, of whom they who are of a perverted and

inverted nature, pertinaciously insist that, either the Lord cannot (or will not); beside very many other things which they revolved in their minds.

2714. But this is a (the) truth, that the lord rules the universe by an infinite providence, than which nothing can be conceived (that is) more infinite and wise. And because this is the truth, it follows that thoughts (*cogitata*) which resist (repugnant) are false; for (this) one thing is true,—moreover, that there is no moment of man's thought and action, which has not along with itself, and is wont to have, a successive series of consequents to eternity; every moment whatever of life, is a beginning of consequents of life, and as it were a seed from which one (thing) indefinites follow to eternity; this also is true. Since these are truths, it follows that the things which in lowest nature appear resistances (*repugnantie*) are fallacies of the senses and phantasies.

2715. Moreover, this also is a truth, that externals are ruled by internals, and that otherwise they cannot be ruled, and indeed through (by) order of succession from priors or interiors. Since, therefore, externals are so perverted and inverted, as no longer to suffer themselves to be ruled; and these things are rooted in man's nature and so transplanted into posterity, it follows that man of such a quality, or (his) nature of such a quality, does not, because it is impossible, suffer (itself) to be ruled by order of succession (*succedentium*) from priors or interiors in order. But that the reins are, as it were, loosened, and (they) rush along without a leader, and without order. Wherefore, there are other bonds which are called external bonds, wherewith the Lord governs them, as through fear of the loss of their life, their wealth, their honours and dignities, their beauty (*sue formæ*) the punishments of law, and the like, by which man is at last ruled by the Lord; and so not by internal bonds, which are called bonds of conscience; consequently, not through (by) faith, and (the things) which are its bonds, to wit, fear of punishment, fear of evil, love of the true and good.

2716. Wherefore it is in general (*communi*) society, as in every man whatever. When evil begins to prevail in the body, (in) its blood, then disease threatens and attacks (it), and the soul thereof, which is called nature, labours in vain to repair slips and hurts, wherefore man dies.

2717. It is like what happens in the atmosphere, when it is hurried along (*rapitur*) by a violent tempest, and overturns houses, woods, ships, although the interior atmosphere, which (is) its nature, and continually reduces the exterior to equilibrium, is then of no avail, by reason of so great a tempest. Yet by acting successively and mildly (it) reduces (the exterior)

to equilibrium. This, if not known to every one, may still be known to many and the learned of the world.—1748, July 3. Hence also may be apparent, that if man concludes from external appearances concerning internal, spiritual, and celestial things, then he begins utterly to deny heavenly truths. (It is) otherwise if (he concludes) from heavenly truths.

CONCERNING PREVIDENCE AND PROVIDENCE.

2718. From eternity are previded and provided by the Lord, each and all things; but evils are previded and provided.—1748, July 31.

CONTINUATION CONCERNING THE KITCHEN (*culinario*) FIRE (HEAT).

2719. Those of such a sort as I have previously written of, came where there were societies of spirits, and these said that they could not have subsided, on account of the offensive smell (*propter, gravedinem factoris*), thus, that they could not have lived unless they had been permitted to flee away. Of such a sort are those who are in the kitchen fire (heat), and are the worst and most offensive (*gravissimi*) of all in the world, so that the world can scarcely subsist if such were multiplied; yea, they are such that they boast of these things; they also delight with exceeding ardour (*summa cupidine*) in this, that they can inveigle others, which is the reason that their infernal punishments are more grievous than the infernal punishment of all other sins.—1748, July 31.

CONCERNING THE VARIETIES OF FELICITIES IN THE HEAVENS.

2720. There are souls, who have been raised up into a sort of heavenly joy, that spake with me concerning heavenly joy, to whom it was granted me to say that every soul, even the evil, can be in heavenly joy in some state or other; and that there are indefinite states, and their variations of a most general kind (*communissimi*), so that they cannot be in the joys of heaven save in a very few (states), (and) in others not at all. It was also granted to say, that the variations of general states also have their order, or that there is an order of general states, as also that the changes are perpetual to eternity, but wholly out of the Lord's good pleasure.—1748, August 1.

CONCERNING THE FOUR PECULIAR STYLES OF THE OLD TESTAMENT. |

2721. I was told from heaven that there are four styles peculiar to the Old Testament; the style of the Ancient and Most ancient Churches, such as is employed in the Book of Genesis in treating of Paradise and the tower of Babel; and another style is the historical style employed in the First Book of Moses, whereof the writer was ignorant that it contained heavenly arcana: the third style is the prophetic, such as the prophets employed, which is indeed similar to the style of the Ancient Church, only that (things) are scattered. This style was retained because the men of that time admired it on account of its antiquity. The fourth style was such as belongs to the Psalms of David which is an intermediate style.—1748, August 2.

THAT NO EFFECT CAN EXIST IN THE UNIVERSE WITHOUT AN ACTIVE
AND PASSIVE, THEREFORE WITHOUT A MARRIAGE.

2722. Whatever is born (brought forth) in the world and its threefold kingdom, can by no means be born without a patient and agent. There are indefinite things which confirm this, and there is no effect in the universe that would not confirm it, if man applied himself to the confirming of these things. In the human body not the least particle is given that produces anything in regard to (*circa*) which there is not an agent and patient, and thus (it produces and procreates an effect: nor the least idea of thought (but is similarly circumstanced). This is most true.

2723. Hence it can be known that in human minds, unless that which is the principal is the agent, and that which is subordinate is the patient, order is inverted, and nothing but evil can be produced.

2724. Hence it may also be known that in the universal heaven and world of spirits and the earth (*et terris*), unless the Lord is agent and ruler (*dominans*) and all are patients and obedient, never can anything true and good be produced. This is called the heavenly marriage. This (is said) from heaven.—1748, August 2.

CONCERNING SPIRITS WHO WISHED TO ENTER BY THOUGHT INTO THE
MYSTERIES OF FAITH AND TO BELIEVE FROM RATIOCINATIONS.

2725. This often happened that spirits have wished to enter by ratiocinations into the mysteries of faith, and not to believe

unless they have grasped by apprehension that it can be so—to these it was granted to say that still we should believe, though we do not grasp by apprehension, and that to wish to believe, because they apprehend, is an inversion of order. This was shown in many ways.

2726. To-day, also, certain wished to enter into the inmost mysteries of faith, to whom it was granted to show that this is a perverted way, and that we should believe because (it is) the truth, and if no reason penetrates (the mysteries of faith) or is discovered, still we should believe, and if any (reason) be discovered, still we should believe. And it was given to represent to them by a representative idea, a little seed of a tree; so that if it were said that a little seed produces a sound and blooming tree, which also was represented for them to the life, with boughs, leaves (and) fruits, yea that such a little seed can thus produce a field (*campun*) full of trees when they were told.

2727. that such a seed principle (*seminatum*) produces such (a result), and yet they can see nothing in the seed and know the causes whence such things exist, they do not on that account deny; for the truth is demonstrated. Thus we should believe in the truths spoken by the Lord and concerning the Lord, although we do not penetrate them by reason; and therefore to wish to deny, because we do not penetrate by reason, is like wishing to deny the procreations of trees from seeds, and of animals from eggs. It is so in a thousand other things. Hence may be manifest of what quality is the faith of man when he believes nothing but what he sees, which is common at this day, especially amongst the learned of the world.—1748, August 3.

(CONCERNING THE WONDERFUL CIRCULATION OF IDEAS IN HEAVEN.

2728. It has been previously shown me that the thoughts and speech of spirits, in the world of spirits, circulate almost according to (such) circumvolutions as are in the human cerebrum, where are wonderful windings (*circuitiones*), inflexions, influxes, returns (*reditus*), which can never be comprehended, because they are according to the forms of turnings (*volutionum*) of the world of spirits.

2729. In heaven there are still more wonderful circumvolutions, according to the celestial form, and indeed incomprehensible, according to which ideas, hence thoughts, hence speech, hence also representations, do circulate. Affections produce them.

2730. These circulations are so wonderful that no one is capable of ever comprehending (them) in the most general manner.

2731. Hence it may be concluded that all the thoughts of angels, and hence of spirits, exist and are produced by (from) the Lord alone; for these things must exist from one who is in the highest things (*in supremis*), otherwise would exist no circumvolution, nor idea, nor order thereof, nor form, nor law, nor distinction, as to genera and species; in a word nothing vital, consequently nothing natural wherein (is) life, nor any inanimate natural thing.—1748, August 3.)

CONCERNING THE OPINION (HELD BY) SOME THAT INASMUCH AS THE LORD GRANTS ALL THE THINGS OF FAITH, AND NOTHING IS OF MAN, THEREFORE (MAN) MAY ACT PASSIVELY AND DROP HIS HANDS.

2732. When certain spirits have heard and thought that the Lord alone lives, and they are nothing, and that it is an especial point of faith that the Lord alone gives faith, and that man of his own strength was adequate to nothing, nor could will, nor do anything, they fell into the opinion that thus they should drop (*remitterent*) everything, and act as if they were nothing, and expect the active force (*vim agentem*) and influx from the Lord.

2733. But such a conclusion is of no value. The Lord grants to man to be, as it were, active, and to be, as it were, adequate of himself, so that sometimes he knows no other than that (he acts) of himself. Wherefore, man ought not to fall into that opinion; when he is in that opinion he then does nothing, and no effect can be imputed to him, therefore he cannot be reformed. But the strength which he receives (is) from the Lord, and when the Lord thus operates in him, he then should strive from himself; but still to believe, when he thinks of these things, that the strength is not his but the Lord's. This also is a (the) part of faith.—1748, August 4.

2734. This thing is as hidden from the natural man who is not led by the Lord, as is perception; whereof (I have treated) previously, only such induced belief (*inductio*), opinion and reflection, causes that the Lord does not operate, and man is not reformed, but that he is in a state of nonentity. Nor can man come into persuasion save by the Lord's operation through his (own) strength as it were. Hence the Lord persuades man, otherwise the word becomes mere knowledge, and produces no effect, just like miracles.

THAT EVERYTHING PERTAINING TO MAN'S LIFE INFLOWS FROM THE LORD.

2735. Spirits around me insisted that they each were (those) who excited life in (*apud*) themselves: they supposed that they excited the objects of thoughts, and thus lived of themselves; but it was granted to tell them that nothing moves (stirs at) the thought unless it be an object, thus through the eye and ear, (and) so from the memory; otherwise confusion of everything would result: and that these objects could come from nowhere else than from the Lord, the only fountain of life, and that they are varied according to their natural dispositions; so the objects of ideas, consequently ideas, pass from one to another; hence they suppose that (it proceeds) from others, and that (it proceeds) from themselves, which is most false. The eye cannot see without light, nor the ear hear without sound and so forth.—1748, August 4.

THAT SCIENCES CONTRIBUTE NOTHING TO SALVATION, BUT RATHER CONFUSE (AND) DISTORT IDEAS.

2736. I conversed with spirits concerning this: that the sciences do not contribute to salvation, but only the knowledges of truth out of the Lord's Word, are (what contribute)—and that this may be compared to the knowledge of the human body, as to anatomies, the blood, and all the constitution of the rest, (which knowledge) contributes nothing to the preservation of health; so that he who understands nothing of these things, still lives as healthy as he who during all his life has been intent on these studies. Likewise intellectual health (soundness) (*sanitas*) may be possessed in much greater degree by those who know nothing of the understanding and its faculties, than by him who has studied these things all his life, and is confused with hypotheses, and scholastics.—1748, August 4.

1. CONCERNING THE SPIRITUAL BONDS, WHEREIN ALL ARE HELD.

2737. These spiritual bonds cannot so (easily) be described to the apprehension, for (the spirits) are held, like as was given me to observe with (*apud*) spirits, or in the world of spirits, that they are so held, that they cannot think as much evil as they incline by (from) their nature to think, therefore cannot

do (it). Thus they are kept by the good of the Lord from evil, as if they were held suspended away from evil; which also was granted to learn from living experience. For as soon as the bond was relaxed, the spirit was borne away into evil, and indeed into enormous (evil), as much the willing as the thinking of evil (*tam velle, malum, quam cogitare malum*). So the Lord alone is he who thus detains (keeps) heaven, the world and spirits and the human race from evil, and indeed in such a manner, that if (the bond) were relaxed, every one would rush into enormous evil, yea into all destruction—likewise also into falsehoods (*mendacia*).—1748, August 5.

2738. These bonds do not appear as bonds to spirits, nor likewise to man, but as liberties; for they do not perceive that they are thus held back: yea so free do the bonds appear to them, that when they are remitted to them, and they have hence perceived that they would rush into all evil, they have asked that they should not be remitted: thus do spirits abhor the remission of bonds.

2739. In regard to my own case, I have now sensibly perceived for three years that I am detained in such a bond, so that to myself I might seem to think, will and act from myself, also (that I am) in a (the) sphere of faith, in which sphere I have sensibly perceived (myself) detained for three years.

CONCERNING SORCERIES OR TRULLDOM IN THE OTHER LIFE. CONCERNING THEIR SPHERE WHO ARE WORLDLY, IN THE OTHER LIFE, AND DESIRE TO COMMAND OTHERS.

2740. (((They who in the life of the body are of such a nature that by means of interior craftiness they allure to themselves companions and friends, and insinuate themselves by means of externals, have in the other life a sphere sufficiently powerful to effect the like; and because there are such numbers (*tam multi*) who live for the world, inclination (*genio*) and cupidities, they are also easily allured into the society of such, and sometimes involuntarily, or when they are unwilling: for of such a nature is the sphere of these, as was shown me to-day by living experience. Which happened from permission that it might be known, and that (they) might know of what quality (these enticing spirits) were.—1748, August 5.

2741. Since such (enticing spirits) desire to command others, and exercise punishments, and by various cunning to subordinate them to themselves, and are habituated to these (things) in the life of the body—many are associated with them in the other life; hence their sphere is a great (one), and inasmuch as

they seem to themselves adequate of themselves to everything, yea by various arts which they devise and invent, therefore they are such male and female (*qui et quæ*) as are reckoned amongst sorcerers (*seu trulldoms styggelser*).

2742. It is a general tenet, that they who think that of themselves they are adequate to all things are reckoned amongst sorcerers male and female (*præstigiatores et præstigiatrices*). Of such there are given genera and species. (They are not those) who (act) from simplicity, and who, when they act, purpose good to the neighbour and society, but are those who (act) from cunning and purpose evil. Wherefore such suppose that of themselves they are adequate to all things; and because they have been of such a character in the life of the body, that they loved nothing more than to devise ways (*modus*) how they could subject others to themselves and command them, from very many causes (springing) from self and the world, therefore in the other life when they (come) into other powers and other arts, and amongst such as are called sorcerers, diviners, etc., therefore because they are of (in) such a nature, they think of nothing else, than to command by right or wrong (*her fas et me fas*) and to subject others to themselves, by arts which they easily learn and take up in that world.

2743. Such (spirits) inasmuch as in the life of the body they have loved nothing more than such things, take up arts unknown to them whilst in the life of the body, or to those who are in the body, as easily as if they were sponges put in the water, so that they immediately suck (*exseegant*) from the man with whom they are present, or the spirits with whom they are nothing else but such things: from whomsoever they can obtain these things, moreover they also turn goods into evils. They are as it were venomous animals like scorpions, from which when pounded up and mixed with oil, they immediately snatch to themselves every poison that wounds (*vulneris*), etc.

2744. It may be proper to narrate a single instance: When I was asleep at night, such (spirits) stood by, and by their deadly arts (practised) upon those who were around; they spoke with others as if it was I, with my speech as it were, and indeed so similar that they induced many to believe that it was I: and thus they love to induce a persuasion of what are falsehoods, and to destroy what things are true, yea, with such ingenuity that spirits even more subtle, who were at a distance from me were persuaded and supposed it was I: and it is the same to them, by what means profane or sacred they obtain (their ends).

2745. They are exceedingly proud of this, that they can be subtle, and within the sphere of speech, or in the sphere of thoughts within speech, wherein are interior spirits, since (when)

in that sphere are innumerable (spirits) as you may see above. They can transmit (transfer) themselves in such a manner, by an art unknown in the life of the body, but still innate in them, through almost continual intentions in the life of the body, that they can transmit themselves into that inferior sphere, and thus remove themselves from the society of those who are in the exterior sphere. Concerning that interior sphere see above: and there are many things (besides) (concerning it) which are unknown to me.)))))

2746. But they, inasmuch as they love nothing more than through cunning to attract the minds (*animos*) of other spirits by right or wrong, and so love nothing above the deceiving with falsehoods and (their) arts at the same time, or with kinds of deceit familiar to them, therefore when I awoke, and they were still at the work of speaking as it were I, with their arts which man cannot perceive, should they be declared, and when they observed that I had waked in the night, wished to contrive falsehoods and thus steal away: which when the upright spirits observed, whom they had deceived, thence (were) angry. There came those who punished them and indeed with intense (*ingenti*) torment by rending them, by a mode of punishment of which I think (I have treated already), thus (rending them) piece by piece and particle by particle (*ita frustatim et ita minutim*), by (((((tearing asunder, and various collisions, so that there was nothing of them)))))) but what was rended. Thus the (punishers) endeavour to disjoin (dissolve) (everything) in them, piece by piece and particle by particle. But a spirit cannot be dissolved, and perish, but (this) is done with the greatest torment and pain.

2747. But those who were able to let themselves into the interior sphere of spirits said that they are free from rending; whether it was so, I do not yet know, for of such (spirits) the nature is to love nothing above falsifying, so that they can speak nothing at all but what are falsehoods, and if (they speak) things (that are) true, it is only for the sake of craftiness, that they may deceive and persuade.

2748. I saw afterwards how such (spirits) appeared as to their fingers: they were very black, without flesh; they were as it were the fingers of a scorpion, thus: (*klor*) and hung down (hooked) at the lower part.

2749. There afterwards appeared a long porch where (*halm*); and I saw one spirit entering at the right side, where I perceived was (Ladugard); it is not permitted to relate (any) more.—1748, August 6.

2750. Such are (those) who are to be denominated interior sorcerers (*trulldom*); for they act interiorly, and their arts are

not so patent to spirits. Moreover there are given (those) who practise grosser sorceries: they are like foolish (persons): they commingle whatever is visible (*obvium*) mutual, natural, spiritual, and suppose that in them is great power (*vim*) of doing (to do) whatever they desire. Such are in a sort of dream, and do not know what they are doing, and such are (those) who dwell in a privy.

CONCERNING MAN OR HUMAN THINGS (AND) CORPOREAL (THINGS)
(THAT) THEY ARE THE ULTIMATES OF ORDER.

2751. I spoke with spirits concerning man's corporeal or material things, that they are the ultimates of order, that order extends from inmosts to ultimates, and that ultimates are in the natural mind of man, which is formed by the senses of the body: from whence (comes) the memory of objects, which objects (memory) are (is) material ideas: thus that order is not complete but in ultimates, which are the outmost vessels of all the interiors in succession, which are insinuated by the Lord.

2752. (I can declare) from living experience, shown me this night, that spirits can speak from man, (from) his outmost or natural memory, and his natural memory, although man knows not at all that it so happens: for when I slept, a spirit spoke, who was then on the left side of my hand, as if from me, so that spirits knew no other than that I was awake, and was speaking, so that they were persuaded. Hence it is granted to conclude, that spirits can speak from man, out of each memory of his, although man knows nothing at all (about it).

2753. Yea it was told me that the ideas of infants are open, and can best serve (as vessels).

2754. Hence it was granted to conclude, that the natural minds of man are the ultimates of order, and are, as it were, vessels, wherein the spiritual and celestial ideas of angels stop (end); thus are receptacles, and so order is perfected.

2755. That the memories of the exterior man, or their minds, are vessels of spiritual and celestial things, was also provided by the Lord, so that no spirit may lose anything, not the least, of what belongs to his natural mind and memory, and that all, though they are angels, can be remitted into the same or a similar state with (to) those which, he possessed in the body, so that if the human race failed spirits could have been remitted into a similar state so as to serve as vessels, and thus order be perfected.—1748, August 6.

CONCERNING THE SOUL.

2756. It was granted me to speak this day with angels, concerning the soul, that the human race at this day does not know what the soul (is) and form for themselves various hypotheses concerning the soul, in (their) ignorance (of) what the soul (is); I am therefore instructed that if by soul is understood life, then the Lord alone is life: but if by soul are understood the interior minds of man, that all those organic substances which are proximate (next) (*proximæ*) and their principles which follow in order may be called souls: for instance, that the natural mind is the proximate soul of those things which properly belong to the body; that the spiritual mind is the source of those things which belong to the natural mind, and that there is a still more interior soul in man, which is the soul of the things which belong to the spiritual mind. Man is ignorant thereof.

2757. Wherefore that which is interior is the soul of exteriors, for which reason each and all the things that are ever in the world may be said (to have) a soul, which is (its) principle—hence (there is) a soul in each thing of vegetables, a soul of a thing and the like.—1748, August 6.

CONCERNING THE SPEECH OF SPIRITS OF THE INTERIOR SPHERE.

2758. Concerning that speech see something (said) previously. I imagined that it was of such a character as could not have reached my idea, except obscurely: but now it is shown, by living experience, that it is only the (an) idea which comprehends many (things): like as when man thinks in a moment what he cannot afterwards speak forth by (during) a considerable discourse. It is the idea that comprehends the things which are to be spoken. Ideas of such quality were so plainly brought before (*ad*) me that I could reply by the like (*similiter*): nor was there any shade or obscurity therein. But frequently the reason why such speech was not perceived by me was that I did not speak with them in this manner: thus it was snatched away or not heard—as many times occurred.—1784, August 6.

WHAT (IS MEANT) (BY) LEAD US NOT INTO TEMPTATION.

2759. In the interior sense it signifies (that) the Lord may not leave us, or remit his Divine power (*vim*), for thus they then

fall into temptations, one into this and one into that (*quisque tunc in alterium*).—1748, August 6: I have learned these things while supplicating the Lord's prayer.

CONCERNING THE INTERNAL NATURE OF MAN THAT IT EVEN BEGINS
TO BECOME WORSE, MORE AND MORE.

2760. It is given me to learn from living experience that in the interior sphere of nature are thousands of such as are evil, that is, who interiorly as to the interiors of (their) nature are evil; so that the internal thoughts of man are more depraved than formerly. In the interior sphere, are intentions or ends stopping in the world and in self: such intentions or natural ends occur (*dantur*) at this day more than formerly, and more occupy men than any one can believe: but it is not easy for man to distinguish between the (things) which are the interiors of (his) nature, and (those) which are the exteriors: Likewise from living experience, and of considerable duration. I have learned that scarcely any one, who has thus lived in the world, has known that it was other than becoming and therefore good: yet nevertheless such after death in the other life manifest themselves (and) their intentions, which are in the interior sphere of nature; they have been amongst evil-doers and the worst: thinking in a very different manner from their acting, and only (considering) for an end their own rule and—2761.)—the possession of the things in the world; and I know that such (persons) have not manifested such (characteristics) to (their) companions (in their world). Hence it was granted me to know how depraved is the interior nature: which also appeared to me so conjoined with the exterior nature, that they made as it were one and the same, though (*cum*) others do not have them so conjoined, but separated. These spirits, in the other life, show also in society nothing else than what they regard as civil (*civile*) and study to conceal their thoughts, but these are plainly manifest (patent) to those who are in the interior sphere of nature.—1748, August 7.

CONCERNING THE REGENERATION OF CORPOREAL OR MATERIAL (THINGS)
OF MAN OR SPIRIT; HOW THEY ARE REPRESENTED.

2762. Since corporeal and material (things) which are man's ultimates, are at length subordinated to the Lord's good pleasure, so that they appear nothing but obedient (they) are represented in the world of spirits as was shown me. At first that (they)

are, as it were, intestinal forms, conglutinated by various conflux, but without life; thus (have) become as it were of a woody or osseous brownish (*brunei*) colour. But in those who are deceitful, when (they) are inspected by the angels, there appear as it were other confluxes of serpents of various kinds, according to the nature of the deceit. But in man that is to be reformed (*reformando*) (there appear) no serpents, but only wood (*ligna*) or bones, thus almost confluent, because his body or corporeal begins to be nothing, thus (is) without life. These (things) are represented and shown to me.

2763. Then was also shown near the head a small conglutination of similar sticks, as it were little sticks which were gilded or externally covered over with gold, which signify his ratiocinations (*ratiocinia*). But when corporeals are reformed, so that they can obey spirituals, then they were beautifully represented by various contexture neatly arranged (*concinno*) to wit, at first of a blue colour with points (*spicio*), arranged into various beautiful forms, which were covered here and there with blue spots. This little point (*spiculum*) were set (*considebat*) into the forms. Afterward (was shown) a more coherent form of such points (arranged) into beautiful forms (composed) of minute points, as it were a contexture into (*spetzen*); but in a solid; afterwards also other forms more continuous. Thus are represented the corporeals or material (things) of the regenerated man, when inspected by the angels. These things were shown me, but I cannot describe the forms and pictures, for (they were) composed out of minute (points). They can indeed be pictured, but not described to the apprehension.—1748, August 8.

CONCERNING THE SPHERE OF PERSUASIONS OF EVIL BELONGING TO
(*penes*) CERTAIN SPIRITS.

2764. (((((Certain spirits who trust in themselves and in the life of the body, had exercised and so acquired by actuality that nature to themselves; derive from the life of the body this (characteristic) that they can induce others to believe whatever they propose, yea by interior arts and craftiness by observing opportune times, and by speaking (to suit) another's taste (*genium*), and so causing these to believe them; and (they do this) indeed for an evil end, on account of their seeking after honour and the like. Hence their nature is derived, yea the interior (nature) in the other life (produces) such a sphere, when spirits of this sort are remitted, that they can persuade any one whatever, who is not in faith, yea by such force (can) compel (them) to believe that (these cannot do) otherwise, as was given

me to know from living experience this night when I awaked, thus in wakefulness. When such spirits still spoke from my (things) and persuaded others that it was I, therefore I awoke.

2765. Therefore they were (angry) that were again deceived, and when spirits wished to expel these wicked (ones) and punish (them), then those (wicked) spirits fled (had recourse) to that art, which they had derived from the life of the body, in order to persuade them who were around that I was insane; and in order that I might observe the force (*vim*) and efficacy of that sphere, my corporeals were reduced by the Lord, so as to be as it were theirs, but I could perceive by interiors, how efficacious was that sphere, and how also it compelled any one whomsoever, no matter how he resisted, to be persuaded. Those spirits who are of such a character, either from fear or death, or fear of punishment, or from a state of anger, put themselves into such a state of being persuaded, so that although they know that the matter is not so, still reduce their interiors into a similar state, so that their interiors may conspire into such (things) with (their) exteriors: hence spirits who are around, no matter who they are, whom the Lord does not protect as it were by direct (immediate) help, cannot be otherwise than persuaded, or forcibly led to believe: likewise certain also lamented that they cannot resist, scarce knowing other than that the matter was so; no ratiocinations were displayed (patent), inasmuch as there was no persuasion though speech; but there was a conglomeration as it were of ratiocinations (*ratiocinia*) with an application to their genius (*genios*), which affected the result (*id*). Wherefore it cannot be described in a few words.—1748, August 8.)))))

THAT BRUTE ANIMALS LIVE IN THE ORDER OF NATURE, AND THAT
AFTER DEATH THEIR SOULS CAN BY NO MEANS LIVE.

2766. I spoke with spirits concerning brute animals, that they live in the order of their nature, otherwise than man, who lives contrary to order: That animals live according to order was hence confirmed in the presence of spirits, with whom I spoke concerning these (things), only from (by) the young ones of hens and the like, that the little chickens know their mother, follow her, suffer themselves to be fed by her, take shelter (*intran*t) under her wings, there delight to live in safety, and if (there were) many mothers with little chickens, yea in one place, still the little chickens are not confused, but know their own mother: so that the sphere of a sort of love conjoins them with their mother: This with innumerable other (facts) con-

firms, that they live from the first (earliest) nativity in the order of their nature, which order (directs) (*dictat*) them.

2768. But it is different with man. Mothers and fathers, if they know that they are their children or think they are, although they are not, still love them as their own, so that no sphere of love except what they suppose to pertain to themselves, conjoins them, but the sphere of self-love and love of the world. Nor do children acknowledge (recognize) (their) parents, unless instructed: different from brute animals. Which is a manifest proof that the life of man is contrary to nature. Innumerable other (facts) besides (confirm this). Thus the good spirits also acknowledged, that it is true.

2769. That the souls of brute animals cannot live after the death of their body, I also spoke with spirits (to this effect): and it was granted to say that animals inasmuch as they are not able to think, they cannot elevate their minds towards heaven, still less have faith in the Lord, and inasmuch as (they are) destitute of that faculty, they cannot live, but their souls are dissolved: This is better expressed by spiritual speech, and by its ideas—as good spirits also acknowledged.

2770. Moreover the inmost soul of brutes is in the sphere of our intellectual mind by which (inmost soul) they are moved (*feruntur*), which is born with them and not formed as in man: wherefore according to their form they are of such a sort as are the genera and species of their (souls). The influx into their souls is also from heaven, but only the universal conatus, which acts according to the forms of their souls: wherefore they are also affected with conjugal love and storge: moreover they know innumerable things from nature, like bees and other (animals), which man can never know by all his sciences.—1748, August 8.

THAT RELATIVES, FRIENDS, COMPANIONS, MEET WITH EACH OTHER IN
THE OTHER LIFE.

2771. From considerable experience, it is granted to learn that in the other life they meet with their relatives, friends, companions, and acquaintances, also (those) who were only known to them in life by reputation, and converse with them, and also are at first associated with them: for in the other life distance is of no moment (*nihil facit*): those who are separated 1000, or it might be 10,000 miles, are near to them, yea every one according to his life, so that they can be present next (to them). Wherefore since it is so, that relatives, parents, children, friends, companions and mere acquaintances wherever known

(*noti quocunque modo*) meet with each other, (still) it is exceedingly unfortunate for those, who have held any in hatred during the life of the body: these also come together and exercise their hatred, to the very great annoyance and misfortune of those whom they have held in hatred: nor does the multitude of souls cause any hindrance, as was given me to learn from very much experience. Wherefore let them beware of hatred: their life is so similar to their life in the body, that, as regards life, they do not know but they are in the life of the body.—1748, August 8.

CONCERNING THOSE THAT STRIVE ONLY FOR THE WORLD AND SELF.

2772. There are (those) of whom (I have spoken) previously, who drink of, and strive from their interior, for nothing else, than what belongs to self and the world, although in externals they do not so appear to men. See above (what is stated) concerning the sphere of such in the other life. How efficaciously it acts for persuading was evident when they persuaded others that I was insane. In respect to their exit (*exitum*), it is also shown me (that) they go down (*deferunt*) through the interiors of the body which they endeavour and desire to occupy; for they also desire to introduce themselves into those (interiors), which pertain to conjugal love, and with (*penes*) others, to destroy it by their artifices; wherefore they are let down by that way through the interiors, but not into the stomach. They feel as if (*quod*) (they were let down) by way of the heart; but (it is) through the stomach, and this way of descent. They suppose (they pass) through the province of the loins, where (are) the provinces of conjugal love; but inasmuch as there also are the excrementitious provinces (provinces of the excrements), they are let down through these. At last (they come) under the sole of the right foot, where their lodging (*domicilium*) (is).

2773. ((It was related to me, that their lodgings, under the sole of the right foot, are merely filthy (*sordida*), where there is nothing but rubbish and filth (*sordes*), wherein at last they live. The varieties of their life are very many, accompanied by (*portantes*) excrementitious filth and many other things; for these are what correspond to such a life in the world.—1748, August 9. Such things correspond (respondent) to a delicate life in the world; (a life) conjoined with interior craftiness that regards only self and the world. There pass their time (*degunt*) many of the most celebrated, and men and women (*qui et quæ*) who have been most highly esteemed above others. An offensive smell (*fætor*) of filth, differing according to the genera and species of (their) life (prevails) (*est*) there.))

CONCERNING THOSE, WITH WHOM SOCIETY IS FORMED (ASSOCIATION IS) (*ligatur*) IN THE LIFE OF THE BODY.

2774. They who in the life of the body form (*ligant*) association, meet with each other, in the other life, and wish to be similarly associated, although in mind (*animo*) they are dissimilar, but their thoughts are then patent, and (their) nature acts. Wherefore the associations formed (*ligatæ*) in the life of the body, when minds (*animi*) are unlike, and for various ends, are very troublesome, and act according to their interior thoughts. Their association (with those) whom in the world they hated in thought, although they dissimulated in externals, on account of worldly ends, in the other life exceedingly torments (them): sometimes they can scarcely be disjoined (*dissolvi*) therefrom for a long space of time. Hence very many conclusions may be drawn. These things were shown me by living experience, and (also) told me.—1748, August 9.

2775. In the other life, when they are remitted into a state similar to their life in the body, they talk together very similarly and in a similar manner, with a similar mind, speaking otherwise than they think. They who talk together are then entirely ignorant that they are in the other life, as to-day and previously I have perceived from experience. Spirits of the interior sphere then observe plainly, how (their) thoughts disagree with (their) speech, and hence conclude, each according to his nature, what quality they are. They now confess, as (they have) very often before, that they then by no means know other than that are in the life of the body, and are ignorant that others observe how their thoughts, which are plainly apparent, disagree.—1748, August 9.

THAT EVIL HAS (ITS) PUNISHMENT IN ITSELF, YEA (ONE) OF
RETALIATION.

2776. It happened many times that spirits supposed, when any evil has happened to them, they should attribute it to him from whom the evil (came) (and) not to themselves. To whom it was as often granted to say that they are the causes of that evil. This they have not understood, because they saw that (the evil) sprung from another as a cause and happened to them. This day it was also demonstrated to them, that when any one intends evil in act (*actualiter*), then the like is reflected from me on him: which when he imputed to me, it was likewise granted to say, that not I but he brought the evil on himself,

although it appears otherwise, and then it was given to show him by spiritual idea this (*id*), to wit: that his evil which he actually intends, rolls (*volvute se*) through spirits who (are) around, thus (through) those who are further and further from him away, and at length from those who (were) with me, seemed to be reflected, as if from me. Wherefore he imputed (it) to me. This was shown them in spiritual idea. They all said with one voice (*uno ore*) that this was done so plainly to them, that they could quite perceive, that evil thus returns upon him who actually intends (it): for, as respects myself, I could do no other than follow (the rest): hence it appeared as from me.—1748, August 9.

CONCERNING THOSE WHO PLACE WORSHIP IN EXTERNALS ONLY, AND
SO LIVE IN SECURITY.

2777. Certain spirits, who have been (were) amongst the worst, because their interior sphere, or (that) of intentions or ends, (only regarded) the world and self, concerning whose persuasive sphere it has been previously treated, to wit, that they only lived for self and indulged inclination (*genio*) despising all others in comparison with themselves, and whatever good was in (*apud*) others, either did not apprehend, or despised as worthless. When their life was examined, it was found, that in the life of their body they have lived in externals, as regards worship, so as not to be blamed: to wit, that they have frequented the place of worship (*templum*), have gone, at stated times, to the holy supper; on the preceding evening and day, when they have gone to the supper, have abstained in externals, from worldly things,

2778, and so afterwards were like as before, therefore satisfied because they have done this, and have not thought of anything beyond (as to) what they might learn in the place of worship, (as to) what is implied in the holy supper, and so forth in external rites. Yet such in the other life have been (were) amongst the worst, for the sphere of their intentions and ends was such as has been said. Hence may be concluded what is caused (*quid faciat*) by the attendance on preaching, and the holy supper, only to make their appearance according to custom: to wit, that it causes such (to be) secure, so that thus they can live more securely, and be confirmed in that very evil life.

2779. It was also granted to ask them, that if they had seen any one in the other life, who had admonished them, out of a pious mercy, that such attendance at the place of worship and holy supper (was of no value) without pious meditation: if any

one had (thus) admonished them, what would then be the feeling of their heart: they replied from the heart, that they should reject such, as simple and melancholy (persons) whom they would despise, and scarce endure any longer, supposing them to be insane.—1748, August 10.

THAT IN THE OTHER LIFE IMPRESSIONS CONCERNING OTHERS ARE
ERADICATED WITH GREAT DIFFICULTY.

2780. By experience of considerable duration, it is also granted to learn that impressions concerning others, whether feelings of hatred, or of contempt, or of pity, or of whatever else they may be, which man during the life of the body has from any cause whatever, taken up, and which are rooted in the mind, cannot be shaken off in the other life unless they (such persons) afterwards enter into heaven, and such things as are corporeal and material are wiped away (*absterguntur*) by the Lord.—1748, August 10.

CONCERNING THE INVERSE ORDER OF BECOMING ACQUAINTED WITH
SPIRITUAL AND CELESTIAL TRUTHS.

2781. There are spirits of those, who in the life of the body deny the existence of spirits, consequently (the existence) of spiritual truths of the Lord, therefore deny faith, because they cannot, from material, physical and corporeal (things), see or perceive the things that belong to faith. Such in the other life are in a similar idea of negation. (These) ideas inhere when they suppose themselves to be men, and thus while not aware that they are spirits, and (even if) they do know. It was granted me to tell them that this can by no means become demonstrated to them. It was given to say, that it is just as if any one wishes to know what the will is, from the muscles, which bring forth the will in life. The natural sciences are similar, in respect to the things which belong to faith.

2782. We spoke, moreover, concerning the influx of those things, which belong to the mind, into the fibres of the body, that there is no thought given in principles, which (are) in the head, unless there is a certain correspondence of purer fibres in the universal body, yea that correspondence is given when (there is) persuasion: thus also do all the things which belong to the body conform themselves. Wherefore man who is perverted, his universal system is perverted: (It would be) otherwise, if only knowledge (*scientia*) (and) not interior persuasion (was concerned).—1748, August 10.

CONCERNING THE LOVE OF THE NEIGHBOUR.

2783. It was granted to say to a spirit, and I perceived in spiritual idea that he ought to love the good, which (is) in (*penes*) man, thus (to love) the man: which (good) is the neighbour. For good is of the Lord, therefore (he ought to love) whatever of faith is in any one, thus him who is in faith; for thus he loves the Lord. Because there is nothing of good, nor anything of faith, which is not of the Lord; thus also the Lord is loved through the neighbour. Although love is of the Lord, yet it is sufficient that he knows no other than that love is of himself.—1748, August 10.

THAT ALL OBJECTS OF THE EYE, IF THERE ARE THOUSANDS, AND VERY DIFFERENT, ARE YET REDUCED BY THE LORD INTO SERIES, AND INTO A SORT OF CONTINUOUS THING.

2784. This day it was shown me, as once previously, that the objects of the eye, in the streets, are reduced into a continuous series by the Lord, before good spirits and angels: the objects were most diverse, and very numerous: and I was told that they saw nothing of them, but that still, a certain sense (thereof) continually came up thence to them, yea through a way to spiritual things which the representatives of the world have. When I wondered at this, I was told, that no object can be given, which does not have something, which may thus be applied by the Lord to the matter in hand, yea by the removal of the things, in the object, or in several objects: which represent something else, thus through nearer and more remote ways. It belongs to the Lord alone thus to apply things, as for example, good can be represented by everything which is fat, sweet, (or) pleasant (by) whatever is about objects, in part, species, and general; yea, pleasant and good (things) can be drawn from those (things) which are sad evil.

2785. Certain spirits hence supposed that the Lord's Word, therefore, is nothing more than (any) other writing, and that thus series of things may be similarly drawn forth at pleasure from all writings; which is true: But the Lord's Word is of such a nature that it proximately contains the things, wherein the sense is, as in proximate vessels. This was also granted to know from this, that it immediately appears to those who are illuminated by the Lord, whether (these things) are Divine, and thus contain as vessels, these spiritual and celestial (things), which is never the case in other writings.—1748, August 10.

THAT THE LORD SPEAKS IN PERSON WITH THE ANGELS IN HEAVEN, YEA WITH DIFFERENT ONES SEPARATELY, (AND) SO TO MANY AT ONCE.

2786. (That the Lord speaks in person with many, and with each one specifically or in particular, according to every one's mind (*mentem*); yea at the same time (does) so to many, this is the truth. It seemed to me that I perceived it. This is a heavenly truth. Although no man can perceive by any reasoning (*ratiocinio*), that such is the case, yet it is a consequence of his omnipresence with every one: and from His Divine auspices (*auspicio*) with (*apud*) every one in the world.—1748, August 10.

THAT PERSUASIONS CAN WITH GREAT DIFFICULTY BE ERADICATED IN THE OTHER LIFE, AND INDEED ACCORDING AS THE PERSUASION IS MORE DEEPLY AND WIDELY ROOTED.

2787. It was also granted to learn from experience, that falsities (which are) deeply imprinted whatever they are, yea dire (falsities) opposed to (*contra*) every Divine, human and natural law, can hardly be eradicated in the other life, because they have taken deep root and imbued the whole (man) in that respect (*quoad id*). There occurred a certain dreadful thing which a certain spirit did, and whereof he was wholly persuaded that it was familiar to (common with) all. Wherefore when he came into such a thought his persuasion immediately spread so widely that there was scarcely any one around me who did not suppose himself to be guilty of (that) great crime (*facinoris*): the spirit was found (discovered), and he said that he supposed it familiar to (common with) all, and there was no evil therein. Wherefore he was in that persuasion. It was also related concerning the same spirit that in other respects he is modest nor brings evil on any one, but was in the persuasion of this great crime. In the life of the body there are some, who are as it were insane, who labour under that kind of insanity that they do not suffer themselves to be persuaded in certain falsities, yea dreadful (ones).—1748, August 11.

2789. Hence may also be known that such persuasions effect that they cannot in many states be with other spirits, because they are reduced to similar insanities: as also that one state thus rooted by persuasion extends more or less to many others.

2790. But impressions as was insinuated in me to say are either insanities such as prevail in the world amongst the insane, which are easily expelled, or the impressions which any one has confirmed himself in by many reasonings (*ratiocinia*), and so

arrives at a persuasion (thereof): such remain so, according to the qualities of those who confirm (themselves therein).—1748, August 11.

2791. Hence also may be evident how easily the falsities and crimes of souls are detected (discovered) in the other life: for this so plainly dispersed itself into the spirits around and into me that all supposed themselves guilty (thereof), and every one began to think whether it was he—for I was then reading of Hasael that he wetted a towel in water and smothered Benhadad.—2 Kings viii. 15.

2792. If the Lord did not preserve souls and spirits from spreading their imprinted falsities and dreadful crimes, in the other life they could never have been in any society, still less amongst those who are upright. For this one is also said to have been amongst the upright spirits, because in other things he can be of sound reason.

WHAT IS EFFECTED ALSO BY PUNISHMENTS IN THE OTHER LIFE.

2793. There are many punishments more grievous and prolonged according to the nature of each one's disposition contracted in the life of the body: but punishments effect this (*id*), that for (some) interval of time they inspire fears, shames, horrors, for such things as their nature is satiated and imbued with. Wherefore when they are inserted amongst the better (spirits) then when the like things occur which belong to their nature, they are admonished by means of the inspired fears, shames and horrors, (and) thus are wont to be withdrawn thence. But still they do not alter or change the nature which remains as contracted in the life of the body to eternity, but punishments are superadded whereby they can be withdrawn from such evils.—1748, August 11.

2794. Every one's corporeal and natural soul is formed in the life of the body, so that every one has his soul from the life of the body formed by himself. But the spiritual and celestial soul is formed by the Lord, which is more interior and inmost. This cannot be formed in the life of the body by man—hence also the strife of spirituals, and naturals, and corporeals, with variety according to every one's soul.—1748, August 11.

OF WHAT NATURE DO TRUTHS APPEAR TO THOSE WHO ARE IN FALSITY.

2795. It was granted me to say that to those who are in falsities truths appear (to be) falsities, when persuaded that

their falsity is the truth. This was immediately shewn by living experience, and indeed by a general (*communem*) idea of truths, which general idea appeared like mere falsities to him who was in a false idea which he regarded (as) true. And it was moreover shown me by a spiritual idea that truths can by no means enter into the sphere of such : but are regarded partly as mere falsities or as mere hypotheses.—1748, August 11.

CONCERNING AMBITION.

2796. I spoke with spirits (as to) what is to happen since in the world (men) strive after great things. It was granted to tell them that inasmuch as love of the neighbour is no longer given in the world, in its place has succeeded ambition of becoming eminent in various ways : for love of the neighbour was what should excite man to do good, but because there is none any longer, in place thereof is the ambition of doing great things, whereby man is bended by the Lord to do good to the neighbour, societies, and the commonwealth.—1748, August 12.

CONCERNING GOOD SPIRITS WHO (ARE) IN THE INTERIOR WORLD OF SPIRITS.

2797. There are, as may be seen above, evil spirits in the interior world (of spirits) : there are also good spirits (therein) : but they do not communicate with each other, unless it please the Lord. When these spoke together, I could not understand anything : but there was to me as it were a pleasant silence with the perception that they were speaking with each other. When in a dream evil spirits of the interior world (of spirits) induced things that were false, the good spirits were distressed (*vexabantur*), not knowing other than that (it came) from me. When I awoke then in order that they might know which and what (*quod et quid*) (came) from evil spirits, I spoke with them in silence, so that not anything from the sphere of evil spirits reached them, unless of the Lord's good pleasure.—1748, August 12.

(HOW THE SPEECH OF MAN IS DIRECTED THROUGH SPIRITS.

2799. I sometimes wondered that I have not perceived that my speech was determined through spirits just like (as) my thought. It was to-day granted me to know, that the thoughts

and will of man are directed by the Lord through spirits, and that speech follows from thought, according to the ideas of thoughts, and that speech is a natural consequence which follows in order whatever is according to order. This is not so directly (immediately) effected through spirits as the thoughts and will.

2800. But still there are spirits allotted (*dicuti*) to every part of the organs of speech, as you may see elsewhere, as well to the tongue, as the trachea and lungs. But their conatus effects this (*id fit*) like every natural (thing) that is in order. But these spirits are not aware of it.—1748, August 12.)

OF WHAT QUALITY ARE SPIRITS WHO COME FROM THE WORLD
AT THIS DAY.

2801. It has been shown me by much and long experience that spirits who come from the world are so ensnared by the worst evils that they can never subside, which to-day was also shown. There was presented before the sight a fair and innocent infant, with eyes closed, and then a slight remission was granted to spirits, so that their quality might appear. It was then plainly perceived that there were (such as) wished to kill, to trample under foot, to treat in an infamous manner (this infant), and one in this way and another in that: thus (would act) in many ways against innocent (ones). These things were their thoughts and interior conatus. I have said that such things do not appear in general life. It was said that their interiors now begin to be of such a nature, and unless civil laws held (them) in bonds they would rush into the like crimes, as also that unless they were concerned as to their gains and honours, consequently their reputation, conscience would have little or any effect at this day. Wherefore the last times of the world are at hand. Certain spirits laugh at such things, as was also shown; they laugh that they are so, and laugh at its being said that the last times are at hand.—1748, August 12.

THAT THEY WHOM THEY CALL SAINTS (*sanctos*) (AND) VENERATE AND
ADORE AS (SUCH), AS WELL THOSE OF ANCIENT TIMES AS OF THE
PRESENT DAY, CAN YIELD NO ASSISTANCE AT ALL TO ANY ONE IN
THE OTHER LIFE.

2802. It has been often granted me to speak with certain of those whom men regard and adore as saints. But this I can testify, and from their mouth, and from those things which I

know from living experience, that they are anything else than saints, and that they cannot even help themselves in the least, still less some one (else): neither by prayers nor intercession; for in the other life (their) prayers in behalf of any one are not granted, not indeed in the other life in behalf of themselves: yea no one is well treated by means of the reflection that some one may be loved (by the Lord) for other's sake, or for the sake of saints—rather the reverse happens. I can testify that they are able to help no one, nor themselves. This they have told me with living voice, coming to me in order to declare it.—1748, August 12.

CONCERNING THE CHANGE OF HUMAN DISPOSITION IN THE LIFE OF THE BODY.

2803. That man after the life of the body retains all his nature, or natural disposition, which he has acquired to himself in the life of the body, this is the truth, and after the life of the body that it is not changed, but that those things are superadded by the Lord which cause him to be able to be in a better society and thus among the celestials.

2804. But as concerns the nature of man, so long as he is in the body, everything indeed is retained which is ever brought from infancy, and thus it is formed, but in time of his life it is varied (changed) till the last hour of life, as well by this that many things are added (*adjuncta*) which separate general ideas, (as by those) that bend these from elsewhere, thus towards the good and true: for continually while man lives (his) ideas are enriched either with evils or goods, and thus are either condensed like stagnant water or are diluted.—1748, August 13.

2805. Not otherwise may the change of state after death be conceived than that there are added (*adjuncta*) to ideas from without those things which cause that at last his soul can be in good societies, but in the life of the body that they are implanted within ideas.—1748, August 13. Hence it may be evident wherefore it is so many times admonished in the Lord's Word that so long as there is time before the door is closed for them who are called to the feast that they come to themselves and get themselves oil in (their) lamps: as also what is meant (by) that as the wood falleth so it remaineth.

CONCERNING THE SPEECH OF THE ANGELS.

2806. I have heard the speech of angels although I have not perceived (it). A certain spirit spoke, and with his speech

followed so mild (*lenis*) a speech (that it was) like a stream of speech not understood. I heard the stream and perceived that many things were therein, and these in (every) single simple word of the speaker were the innumerable ideas of angels speaking. Because these were not understood, but it was only perceived that there were (such), there was the likeness of a river full of copious ideas. Wherefore I was told that this was the speech of the angels, and that the speech of the spirit was a certain general (*commune*) principle wherein the angelic discourse was contained—just as in all harmony, unless there is present something general, as it were, a general concord (*consonans incommuni*).

2807. There is not given a distinct singular—likewise in all musical instruments and in the speech of the body and the operations (*actualitate*) of each of the senses, which generals are yet unknown to the learned of the world but still are present. All the organic membranes of the viscera, muscles, organs, are generals in which and with which particulars distinctly exist. Such was the speech of the spirit, and whether the angels had spoken the same, as what the spirit uttered in general (*in communi*), I do not know, for there can be granted to be in and with the general, other things than what are in the general, but not such as are discordant (repugnant).—1748, August 13.

THAT IF IN THE WORLD, THE SPHERE OF THOUGHTS OF LOVE, AND LOVE OF GAIN WERE ABSENT, ALL WOULD BE INSANITIES.

2808. I saw an insane woman (*insanum*) in the street, and it was granted to think and to say to spirits, therefore also to perceive, that if in man that external were absent, which is formed from love of self and of gain, consequently therefore the respect (*pudor*) which is paid to these, then would all be alike, with a variety of insanity according to each one's nature acquired from (by) himself. Such thoughts are like those of that insane woman which in her case (*apud eam*) were not retained, because she was poor and in ragged garments. Hence may be evident of what quality are spirits in the other life where such external is taken away and thought only prevails, to wit, that (they would be) mere insanities if they were not governed by the Lord alone, therefore by wisdom and intelligence itself.—1748, August 13.

CONCERNING ETERNAL LIFE, OR THE LIFE AFTER DEATH, THAT IT
MUST BE THE END.

2809. I spoke with spirits that in the life of the body the end of all human thoughts and actions should be in reference to the life after death, or eternal life, for that which is eternal is, and that which (is) in the life of the body not even is, except in reference to eternal life as an end: therefore thither ought all the thoughts of man to be directed: This inasmuch as it was perceived in spiritual idea and published with a spiritual idea was confirmed by spirits as a constant truth.—1748, August 13.

A COMPARISON OF SPIRITUAL, AND CELESTIAL THINGS IN THE WORLD
OF SPIRITS AND HEAVEN, WITH THE ATMOSPHERES AND WATERS.

2810. In the world of spirits and heaven all things obtain their place and situation, according to their nature and dispositions, so that not the least thing is wanting. In like manner there is a gyration of all things according to celestial forms, to wit, of all spiritual and celestial things from the Lord, which is ineffable because incomprehensible. Hence each and all things obtain their situation in the Grand Man (*Maximo Corpore*): and certain, as may be seen previously, according to the changes of their state as to the operations of spirituals into their phantasies, are borne (carried) from their situation into others, and are then as it were wanderers: but still are brought back into their situation befitting their nature and disposition. By way of comparison and representation: nearly the similar exists in the human body as to liquids, also in waters, also in atmospheres which still are borne by circumvolution to their place, according to their lightness (*levitates*), figures, and the remaining (things) of their nature.—1748, August 13.

CONCERNING GENERA OF CERTAIN (KINDS OF) THEFTS, WHICH ARE
MANIFESTED IN THE OTHER LIFE.

2811. There are secret thefts, yea of the minds (*animorum*) of man, so that they attempt in a thousand modes to gain and insinuate themselves into the minds of men, yea by a sort of theft, to wit: by wholly putting on that which is pleasant and dear to another so as to present themselves, as it were, in the same person, and when in the life of the body they have acquired to themselves, by actuality, such a kind (*genus*) of theft, of

which there are genera and species, then every one is determined according to his nature acquired by actuality—certain to scarcely any other end than self-repose, their own pleasantness, praise, and that they may snatch (these) from others, but these are not injurious: but others seek a similar (think) and act more ingeniously, and at length having acquired that nature for ends that are different, for instance, to snatch away the goods and honours of others in any manner whatever: such are the worst. There are given genera and intermediate species, as well genera and species of captivating the minds of others, as genera and species of ends, for which they are solicitous, also genera and species of the modes in which they strive therefore, and of the modes in which it is manifest in the eyes of man, or hidden from them. These (things) were shown me by living experience through two spirits known (to me) in life.—1748, August 14. There are also such as captivate minds (*animos*): still as they put on persons for sake of adultery, they are adulterous thieves. This also is one genus as respects ends, which are adulteries.

2812. It was also shown me by living experience that such as desire to gain the minds of others, with the end of snatching away the goods and honours of others, when they arouse this (*trait*) in themselves in the other life, and so desire to command all: When they arouse in themselves the mind to command, then from the interior superior region of the head they proceed in their cupidity and persuasion, which then inheres in the mind, by a certain arched way above the head towards the posteriors of the head, into the part of the occiput under the cerebellum where (is) the cavity above the cervical vertebræ, and there locate themselves, and so think how they might be able to snatch away everything, as well the goods as the honours of any one, and thus command over them and others. When a spirit was carried (*ferebatur*) by way of that arch, then other spirits said,—

2813, that they perceived dreadful and horrible things, which I did not then see or perceive. Afterwards when they were in the cavity of the occiput, I have perceived sensibly (*sensu*) and heard their continued murmur, and then also have seen, what was at a later time seen by the spirits, to wit, many human images various (and) black (of various blacks). In a word, it was inauspicious (forbidding) and horrible to view, and it was said that they seem to themselves to pass the time (*degere*) in filthy and forbidding places. One female (*una*) of such quality has been already seen by me. When I thought I was passing through the gate there was opened to me another gate at the side, where was a forbidding and empty place as if (*uti sohla och stygga windar*).

2814. Such constitute what is called trulldom: for they devise various arts, how to be able to captivate and fascinate the minds of others, for the sake of their own ends, so they do nothing if they learn trulldoms konster, as far as occasion is furnished.

2815. Such in the other life perceive nothing that is spiritual and that relates to the life after death. Whether such things are heard, written, or spoken, still they have no effect upon them, because reflection upon such things is not granted them, for they inhere only in mundane and corporeal things where-with they are ensnared.

2816. Such also when they had imbued (their) nature can be in the persuasion of any idea whatever by removing everything which opposes or disproves, so that there appears nothing but a persuasive (principle): they remove everything that dissuades so (((that not anything at all appears: therefore there is therein nothing of a doubting, still less of a negative (principle).)))

2817. These genera and these species of men were unknown to me: but when I conversed amongst spirits, I perceived that such are given, and are highly injurious in general (*communi*) life.—1748, August 14.

2818. It was also observed that such are below the right foot, whither they are thrust out, and there in solitudes, as if alone they live with anxiety in places of which (mention has been made) previously.

2819. I have observed when such were below the right foot in filthy and excrementitious (things) which they seemed to themselves to carry, that they still had similars to themselves high above the head who corresponded, and when they were in the cavity of the occiput that they also had high above the head those corresponding to themselves who manifested themselves and with whom I afterwards spoke. They said that they who are high above the head, in a right line with (as to) the right foot where their dwelling is, when in the world of spirits, act with them, therefore are of a like nature.—1748, August 14.

2820. They who were of a like cupidity above the head said that with them they cannot be together because they wish to snatch away from them their goods and to command (them): wherefore they remove them from themselves to every place else, where they wander, and this is the reason that such wander hither and thither in the world of spirits. Those who were above the head in a right line as to the right foot did not seem to me so evil as to wish to snatch away others' goods, but they aim with ardour to command others and such as are of a similar genius, to wit, wish to command and at the same time to snatch away the goods and honours of others by craftiness and artifices

(which) they employ as means to subjugate those who do not wish to submit themselves. Wherefore they do not wish to associate with these, but remove them from themselves and send them away, as it were, hither and thither, that they may obtain their end, which is to command. Many of those who are high above the head are attentive to the matter.—1748, August 14.

CONCERNING A CERTAIN DREAM, AND A VISION WHEN I AWAKED.

2821. In a dream appeared to me my father in the life of the body, and in the dream I spoke (to the effect) that a son need not recognize his father for father after he has become his own master (*sui juris*). While being educated by him therefore in his house, then (his father) should be recognized as father because he is then in place of the Lord: nor does the son then know what to do save from the information and guidance (*manuductione*) (given him by) the father. But when he goes forth from his (father's) house and becomes his own master so as to be able to guide himself from his own mind and know what to do, then the Lord is his father. These things I spoke in a dream, and I awoke: and then there seemed to me a long roll (that was) round, which stretched (*perrexit*) lengthwise (*longitudine*) from heaven. (It was) formed of long sticks (arranged) about each other in the circumference, lengthwise (*secundum longitudinem*), and bound together by most beautiful textures of various colours: the colours were bright blue,

2822, which (belonged to) their intertexture. The beauty cannot be described nor depicted: for such are the things of heaven that are represented that they cannot be described nor depicted; and I was told that the angels receive such gifts when they please the Lord. I perceived that such things are let down from the more interior heaven to the angels of the interior heaven, and that such are the representations in heaven which are understood, for there is nothing at all in such a celestial bundle (*fascia*) but signifies something: thus they perceive at the same time with what is depicted before (their) eyes what is signified thereby: thus innumerable things at one glance of the eye which cannot be declared in words.—1748, August 14.

CONCERNING THE FALL OF THE ANGELS FROM HEAVEN.

2823. It was again shown how the fall of angels from heaven appears to the eyes of spirits when, to wit, they go away

(depart) into falsities: and lest the society may be infected by the falsity he falls from heaven. This happens very frequently, but when he has been instructed in the world of spirits, and thus (is) in a state of truth or obedience of his naturals, or repose of the naturals as regards truth, they are again received into the heavenly society.

2824. As respects the fall it was thus represented. There appeared at first a circumflexion, as it were, of a veil, round about, over the head, by its turning about (*conversionem*) at a distance. It was a floating veil (*velum volans*) like as I have seen somewhere in pictures: and then the circumflexion (was) faster and faster, so long as such a veil appeared above (*superius*): but by swift revolution (*circumvolutionem*) (he) appeared like a sphere of horizontal rotation (*circumactionis*) such as characterises the whirled sphere of the atmosphere, and this (was) from right to left when he appeared thus driven around (*circumactus*): which was the result of the phantasy belonging to the falsity, that thus whirls him round, from which there appears such representation. With the angel who falls, such is the insanity of his natural mind when he falls into the world of spirits (I do not know whether (it appears) to him): then is represented such a whirling and sphere of such whirling.

2825. When the veil is thus formed into such a sphere then another near him, a little more remote (*longius*), snatches hence the sphere of the veil, revolves himself in a contrary direction so that that veil is unwound and so lessened, but is continued quite a long time from the circumference to the central place where he (is), and when he comes near him he falls downwards, yea into a lake, black (and) very filthy, and there remains until liberated thence by the Lord: the water is so filthily black that it can scarcely be described. Such falls frequently occur: for thus heaven is freed from falsities; but when they have been instructed in the world of spirits, and so (become) better, they are again received. This happened at a distance to the front, and many falls of others also (were) seen.

2826. There was speech in heaven concerning hell and the various punishments and vastations there, and there was (one) who supposed for certain that infernal punishments would last to eternity, and that their end can never be given, still less redemption from hell by the Lord: to whom it was nevertheless shown that never can any punishment be given in the other life except for an end, still less can it be thought that any punishment is given without an end, to wit, that by punishment and torments he may be tempered so as to be able to be in some good society. In the Lord nothing is given unless an end to good: The Divine Itself and Divine Wisdom is the (an) end

of good or to good: therefore it would be contrary to Divine wisdom or contrary to the Divine that a soul should be tormented to eternity without an (the) end of good: which is explained by the rule known in the world,

2827, the greatest justice would be injustice. Man has deserved this, and such is man, wherefore eternity is preached: but the intercession of the Lord or the redemption of the Lord intervenes and liberates or takes away from hell; for if (punished) to eternity there is no man who is not liable to eternal damnation, because in no one is there anything but mere evil: therefore every one is damned (condemned), but is rescued by the Lord. That spirit with me has been rescued (taken) from the black lake, and I perceive that something false inheres, wherefrom he is nevertheless liberated by divine means, for the societies of heaven possess from the Lord their desire to lose no one, for they reject no one, but he rejects himself, and thus it is with his phantasy.—1748, August 14.

THAT THE VERIEST (*ipsissima*) LIFE IS NOT OF MAN, BUT OF THE LORD, A SUBTLE PROPOSITION (PUT FORTH) BY CERTAIN ONES, EITHER ANGELS OR SPIRITS.

2828. When I awoke I was in speech with angels, as usual, and then (there were) certain who thought (were thinking) that the life of man, spirit, and angel is of the Lord alone, and that they are only recipients of life; and that we only think we live, that it is granted by the Lord so to think, and that hence we attribute life to ourselves, (that this) is a fallacy, for we suppose to be ours that which is not ours, yea suppose it belongs to the eye to see, and to the ear to hear, when yet it does not belong to the eye and ear, but they are only recipient organs of sight and hearing. In like manner if the fallacy is not removed we also suppose the hands and feet to move themselves of themselves, when yet it does not belong to the hand and foot, but to the spirit, which acts within, as may be well known to any one. The proposition was of such a character and insinuated with the persuasion that man, spirit, and angel cannot think that (anything) is his, and so is appropriated to him, as appears (to be the case), unless also there is life in the recipient who can perceive and feel this. This lasted some time with the persuasion that so also it appears; but I was kept in the persuasion, that the truth is, that life is of the Lord alone,—

2829, and inasmuch as (this truth) was confined in the persuasion (of theirs) which was communicated to me, I could not be rescued (extricated), but although I could not in that state

be extricated, yet I was held in the persuasion that the truth is not therefore to be receded from, like as if any one should recede from the plain truth which is before his eyes, because he is not acquainted with causes, or reasonings from causes: But they were informed that the life of the human soul, to wit, of his inmost and more interior mind, is not of man, but is of the Lord. The things of the mind are what receive life, and by these is communicated perception and sensation to the natural and corporeal mind, and inasmuch as man and spirit lives in his natural and corporeal (principle) he thinks life which belongs to the Lord to be his own, just as he supposes that sight and hearing and touch belong to the eye, ear, and body. There is no need of adducing more (facts): for thus might be presented the connection of inmosts with more interior things, and of more interior with interior things, and so with exteriors; also in the organs of the body, wherein in their manner exteriors depend on more interior and inmost things by most pure (principles) continued from more interior and inmost things.—1748, August 15.

THE ANIMAL AND VEGETABLE KINGDOMS CORRESPOND IN SUCH A MANNER, THAT WHEN MAN THINKS CONCERNING THE ONE, SPIRITS AND ANGELS MAY, AT THE SAME TIME, THINK AND SPEAK CONCERNING THE OTHER.

2830. I spoke concerning a certain vegetable in order to demonstrate a certain truth, to wit, that the truth is not therefore to be denied although doubts occur which cannot be solved (*extricari*): which should they persuade would, as it were, destroy truths. When my idea was fixed on (in) (that) vegetable for the sake of demonstrating that truth, and afterwards on (in) animals (*animatis*), I then perceived that the idea was not so conjoined, and, as it were, continuous as at other times. I was told that when my idea was on (in) the vegetable, theirs was on (in) the animal, and when mine was on (in) the animal, theirs was on (in) the vegetable: for such is correspondence, so that from one thing it may be thought concerning another as if it were the one.—1748, August 15.

CONCERNING THE REGIONS WHITHER PHANTASIES TAKE THEM.

2831. It may be seen above that angels fall down in such a manner (*ita*) when (they wander) into phantasies confirmed by ratiocinations. Such falls are very numerous and nearly every

moment: otherwise heaven could not subsist, for never to eternity can any one be cleansed from phantasies, yea not fully from a single one (but it is not a cleansing). When they fall down then they are driven (exercised) (*aguntur*) according to phantasies, some in this way, some in that, some in this region, some in another, some perpendicularly downwards, some otherwise. Thus they who suppose (things) are done in hell and the world of spirits without any end (in view), these fall perpendicularly downwards into such a lake: it is black mud, because (they have) nothing of life. Only in the end of things is the living principle, because (it is) the Lord who (is) the End.

2832. But they who are in the falsity that man lives from himself, are borne to the front in a line a little oblique, prolonged to the front, towards Gehenna, where appears a certain flamy (principle) like as was now also shown me, that phantasy has carried them thither, and when they carried (*ferrent*) themselves lengthwise obliquely to the front, they said that they are borne to the ends of the universe.—1748, August 15.

CONCERNING THE HEBREW LANGUAGE.

2833. There are many words in the Hebrew language which contain a complex of many ideas in one, from opposite to opposite, so that the sense cannot be understood but from series, and this from the interior, otherwise than is the case in other languages, because they were in representatives, so that in one general idea might be many things, and so they did not come to interiors, because they were of such a character.—1748, August 15.

ALL THE CUPIDITIES OF HIM WHO IS IN FAITH IN THE LORD, AND THE FALSITIES WHICH ARE IN HIM, ARE NOT EXCITED BY HIM, BUT BY SPIRITS, WHEREFORE ALSO, THEY ARE NOT IMPUTED TO HIM.

2834. This follows from those things which have been already said somewhere else.—1748, August 15.

THAT THERE ARE DISTINCT FACULTIES OR LIVES ONE WITHIN ANOTHER.

2835. It was shown me from heaven that there are distinct faculties of life, one within another. The outermost belongs to the body and the things which are of the body. That this outer-

most faculty is distinct and separate in itself from the interior, is plain from the life of man when the body is removed, wherefore his spirit lives, when the body is dead, which could by no means happen unless it were distinct, for it can be separated, and is separated. But the spirit is, as it were, a new continent of interior faculties, as I plainly know that there are spirits in the interior sphere, which is the interior faculty of spirits: and that the exterior may be cast off, and thus (the spirit) come into the interior, and from the interior return into the exterior. This is evident to me from considerable experience. That there is a still more interior faculty is evident from angels, who are in a still more interior faculty.

2836. Further, that there is also given a more interior and inmost. These faculties in man appear as one, and by the ignorant are attributed to the body alone, and (they suppose) that they are not distinct from each other, hence, not separable; when yet I can acknowledge that I know from manifold experience that it is so, and that the life of the exteriors is (from) the order of the interiors, and the interior life is of the more interior (lives), and that the life of man is of the Lord Alone. Thus man supposes he lives from himself, like as his interior spirit supposes that it lives in the body.—1748, August 16.

THAT EVERY ONE FORMS HIS SOUL FOR HIMSELF DURING THE LIFE
OF THE BODY.

2837. I spoke with spirits, yea, in a spiritual idea, that every one forms for himself his natural soul, consequently a certain natural instinct as it were; for souls and spirits after the life of the body are borne away (along) by a certain instinct to the commission of evil; for in their soul, from (things) acquired by actualities, is a natural (principle) which is not otherwise circumstanced than instinct with (in) the animals, with (this) difference that spirits can reason, yea, concerning spiritual and celestial things. The soul which he forms for himself is the natural mind, which has obtained dominion over their spiritual mind, so that their spiritual is, as it were, subordinate to the natural mind.

2838. In (*apud*) those who had attributed all things to self, in the life of the body, and have supposed that they have led themselves. It is otherwise with those who are led by the Lord. I spoke with spirits concerning this, for so shrewd and cunning are some, that they are much more cunning than in the life of the body; but that cunning is the natural (principle) which they had acquired; thus a certain instinct, which they are

unwilling to admit, because they suppose themselves to be still in their bodies, and do not know other than that matters are similarly circumstanced, inasmuch as when they are in any natural faculty they no longer reflect, whence is this, or why is this. They suppose (that) so it has been.—1748, August 16.

2839. Inasmuch as evil is increased and augmented up to this time, man proceeds more and more contrary to order, and his actual (principle) slight (*paucum*) (at first) is worse by much actuality, since evil has grown up by inheritance: wherefore, inasmuch as (man acts) more and (more) against order, because against faith or the truths of faith, therefore there is more need of the assistance of the Lord. The more (he acts) contrary to order, the greater force is required to reform him; consequently they need more spirits, though they who are led more according to order, require fewer spirits with themselves. In like manner, all things in the body which follow according to order, for instance, the operations of the internal viscera, which are denominated natural, do not require the immediate help of spirits, because they (proceed) according to order.—1748, August 16.

(THAT EVIL SPIRITS SUPPOSE THAT THEY ARE ABLE (to do) MUCH.

2840. Evil spirits have often said, that they can (effect) much, and are of considerable power; thus do they boast of themselves everywhere, for so they suppose. It is quite different with good spirits and angels, who believe that they can (effect) nothing, and that the Lord can (effect) each and all things. It was also granted to reply to evil spirits, that they can never (effect) anything; at which they wondered, and thereby were made indignant and angry; and inasmuch as they cannot know otherwise, because they are not in faith, it was given to tell them, not only that of themselves they are only organs, and have no life, thus are of themselves dead; (but) also, to-day (they were told) that were it not granted them so to think, they would be deprived of all their life, and that they are permitted so to think, in order that they may be kept in life, and so be capable of being reformed (*emendari*): yea, affirmatives (affirmations) are given them, through effects which are produced through them, therefore wonder that if they lived, they may be held in such an opinion. If they are held in such an opinion (it is) that they might live.—1748, August 17.)

THAT NATURALS AND CORPOREALS SEPARATED FROM SPIRITUALS
AND CELESTIALS, PUTREFY.

2841. It was granted to say to spirits, that the joys of the world (that) mundane and corporeal (things) separated from spiritual and celestial (things) are similarly circumstanced, as (with) extravasations of blood, as customarily happens (*ut solet*) in wounds, blisters, and the like, wherein is collected the lymph and extravasated blood, and at length putrefies (*blifvas wahr*); for (they are) separated from the fibres, just as when the pleasant (things) of the body and nature are separated from their spiritual and celestial principles. This it was granted to represent by a spiritual idea, and (it was) acknowledged by them.—1748, August 17.

THAT IT IS NOT OF MAN, SPIRIT AND ANGEL, WHAT HE THINKS,
SPEAKS AND DOES.

2842. There were certain evil spirits who persistently denied that they think, speak and act from another than from themselves; wherefore, by several experiences, 4, 5, 6, more or less, it was shown them to the life, that (I do) nothing of myself, (and that they do) nothing of themselves; but whence (it arises) he is still ignorant, so that at length he confesses that nothing inflows except from without him, and that he supposes it was of others (what they thought, spoke, and did), and of himself (*suum*) (what he thought, spoke and did) when yet they are very much mistaken. This is the confession of those evil spirits, in a state sensitive to experience.—1748, August 17.

THAT CRUEL SPIRITS AND ADULTERERS LOVE NOTHING MORE THAN
FILTH AND EXCREMENTS.

2843. (((((I have spoken) previously of this (fact) that to such spirits, filth and excrements are very pleasant, so that they prefer the pleasantness of beholding such things to all other pleasantnesses, and not only filth and excrements, but also foul, loathsome, and horrid intestines of animals, to that degree, that when they act through man they snatch away all his interior sense, as also (his) sight, to such things, because they are delighted therewith. This also was shown me by manifest experience; when I walked in the street, they carried away my eyes to all such things; wherever there was filth,

excrement and intestines, thither they directed my eyes, although I was ignorant where were such things in the street, because not observed by me. Still they saw these, whilst I was wholly unobservant, and thither directed my eyes, either to (my) side, or about (my) feet, or near and farther from thence; and they did not turn my eyes to anything else. I was told that such are they who are cruel and adulterous, who dwell under the right foot. Hence I could conclude that these observe through man nothing else but such things, because carried away by the pleasantness thereof; and when man is of such a character he is led by them; (but) he who is not of such a character is turned away from such.—1748, August 17.)))))

THAT WHEN INFANTS PLAY WITH OBJECTS, THEY SUPPOSE THEM TO
BE ALIVE.

2844. It was shown me to the life, of what quality are the thoughts of infants when they play with their objects, pebbles, (and) vessels (*dockor*); for then infants led me: when (*de swate kerlen*) I prepared these (toys) then I supposed, as it were, that they saw, that they were alive, and thus when I set these before them, that *in no other view do they present these to their minds* (*quod nihil aliter proponunt*), for they do not reflect upon the fact that (these things) are inanimate.—1748, August 17.

THAT SOULS AFTER DEATH, AND SPIRITS SEE ALL THE THOUGHTS OF
MAN, AND HIS INTENTIONS (IN) WHATSOEVER HE HAS THOUGHT,
AND YET DO NOT KNOW OTHER THAN THAT THEY ARE MEN.

2845. Souls and spirits are in such a state that they can perceive, and see the interior thoughts of man, and many things which are at the same time in the thoughts and ideas; they come into that faculty, as soon as being divested of the body they come into the other life; yea, such is their state, that if they had been for a little time in such idea, while they were in the body, they would be reduced to insanities. Spirits are ignorant of their being in such a state; they suppose that they are in no different state from what is theirs, when they think in the body. Wherefore it was granted, to tell a certain spirit who had been a judge in time of his life (that) had men been thus able to know the thoughts, as he (does) mine, with everything which is thereto adjoined, they would have had no need of any investigation, inquisitory process, and controversies whether (a matter) is so, or is not (so); for they can see more things

than man—when he reflected thereupon, than he could know that he was in a more perfect state than when he was a man. For every one is ignorant of his state in which he is, and which is familiar to him; he scarcely reflects thereupon. It (is) so (with) spirits. It (is) so (with) men.—1748, August 17.

THE WAYS (*viæ*) WHEREBY SOULS ASCEND FROM THE INFERIOR EARTH INTO THE WORLD OF SPIRITS.

2846. It has not yet been observed who ascend by this, or that way, but that when they come into the world of spirits, some ascend near the back, towards the head, some to the neck, and outside (without) the head, some (*quidam*, I think) through the interiors of the head, some, I think, through the interiors of the body, and so in various ways. It was granted me to observe this many times. Some when they come to the region of the loins are borne between (amongst) the loins. It was often granted me to perceive this sensibly; and certain (were present) as it were with me, as I supposed, in the beginning; but inasmuch as situation in the other life is not anything, but situations occur according to their nature, so also this (time) the like is felt should they be carried away a thousand, or thousands of miles into the world of spirits, and indeed, from the inferior earth. Some (were, to me) sensibly (raised) through (my) left foot. (They) who are elevated towards the upper (parts) of the head, and indeed, above the middle of the head, and are there borne, as it were, into a spiral, (these) enjoy the best lot.

2847. They are also thrust down by (different) ways; but I do not remember (any), save near the back, and so to the inferior (parts) of the earth. But I have observed that the same are projected, as it were, upwards into the world of spirits, by a different way from what they previously came by.—1748, August 17.

CONCERNING THE DECEITFUL.

2848. Spirits who are deceitful, are not permitted to be in the world of spirits, unless (their) poison (*venena*) be taken out of them, or (they be) tempered, so that they may be able to injure no one; but many indeed are to be excepted, who commit evil from a nature, as it were, similar, and indeed deceitfully, but still from natural instinct. But they who (do so) with premeditation, and conceal (their) poison, and thus do evil deceitfully, are (those) who are not tolerated. There is a

distinction between deceit as an instinct, and deceit as premeditated.—1748, August 17.

2849. In the world also, or their life of the body, the deceitful are distinguished, although they are not discriminated by men. For certain, from implanted habit (*consuetudine*) and actuality do not premeditate deceits, but wherever occasion is offered, bring about results (*exercent effectus*) in a deceitful manner; therefore, not in so premeditated a manner. Such are (they) who are tolerated, for their nature is known. But there are those in the world, who premeditate, and hide their deceits in the mind (*animo*) and wear a friendly countenance, but still meditate under a friendly countenance occasions to hurt, and this a long time. These are they who are not tolerated, and are vipers (*serpentes viperæ*). (I spoke) of these, with spirits: for a certain one injured (hurt) me very slightly; but inasmuch as he was of such a character, as to act too from instinct; therefore a handle (an opportunity) was given me to think and speak concerning these things.—1748, August 17.

THAT MAN IS WONDERFULLY LED, (AND) DOES NOT REFLECT UPON ANYTHING ELSE, BUT WHAT BELONGS TO HIS STATE, IN WHICH HE IS.

2850. From those things, which have been previously observed, that unclean and evil spirits have reflected upon nothing else but excrements, filth, intestines, because they are in that state, that hence they derive their pleasantness (*jucundum*), and did not see whatever was round about, because they did not reflect thereupon, as upon the houses, and many objects which were present to the eye; consequently that they saw those things, which were concealed from my eyes, yea, so hidden, that they could not be perceived (*sentiri*) save by odour, (things) which (might be) one side (*ad latus*) as also was the case, hence may be known, that whatever the quality of man, and what his state, whatever be the manner in which his eyes are cast around, and no matter what he hears, yea, what he speaks and thinks, still he does not reflect upon (any) other things than such as his pleasantness (*jucundum*) and desire take up (*aufert*). The rest are to him as shades, all as it were, rejected far to the sides, so that he sees and hears, and does not see and does not hear.—1748, August 18.

2851. Hence may be known, how from the ideas of my memory, evil spirits, each according to his state and nature have taken the things, whatever in the composite idea was such as accorded with them (suited). Some (took) remote, some,

more remote things, which were far to the side of the idea; also from every object of thought, hearing, or sight, were brought (such things) thither (to them). For it is thus with the ideas of memory, that very many things, and even dissimilars (*aliena*) may be successively associated; and ideas, like a field of many things, are compounded from objects of the senses and thought, thus are associated; they are, as it were, companionships of very many things, and in whatever manner the simpler ideas are consociated and associated, and whatever their quality, such is man, as regards that idea, and when men after the death of the body are amongst such spirits,

2852, then every (spirit) according to his nature, takes away what belongs to his disposition; thus man is rended, suffers, is distressed, and undergoes many kinds of pain, anguish, torment, trouble; in a word, the evil spirits with me have taken out, from my composite ideas, the things which were far separated from the centre of the idea, and this very many times, whereat I sometimes wondered greatly. Nevertheless, the case is similar as to what is taken away from objects; that unclean spirits saw what I did not see, and (directed) my eyes to filth, wherever it might be, near (my) feet, at (my) side, at a distance thence, and of which I could not have been but wholly ignorant, had not such (spirits) known, felt, and thus seen it.—1748, August 18. The reason is, because they remove everything, so as not to see, and some abhor that which does not accord with their unclean pleasantnesses. Wherefore they reject to the sides whatever does not agree, so that to them (such) are not only shades, but darkness (*caligo*) and cold, (and) as it were, death.

2853. I have also observed that in those things which appeared obscure to the eyes, so that I did not know what it was, (these spirits) could induce phantasies of similar things, (as) that they were loathsome intestines. Thus in each thing not seen by them, inasmuch as their phantasies inhere in such (filthy things), therefore (in things) which are obscure, (these spirits) make them out to be such (filthy things) before they are discriminated by the sight, when they are plainly seen.—1748, August 16.

THAT THE INTUITION OF ENDS AND PERCEPTIVE AFFECTION
DISTINGUISHES MAN FROM THE BRUTES.

2854. I spoke with spirits (to this effect) that ends in man are what lead him, and what man aims at, to obtain; also that the intuition of ends is what distinguishes man from the brutes. A brute animal is ignorant of ends, because his soul is of such a

nature. But man ought to know ends and aspire to them, view them, and be affected by them. Since therefore the first and last end of man, is eternal life, and he is of such a nature that he can view ends, wherefore unless man views the true end, or his eternal state, and so the Lord, he is not a man.—1748, August 17.

THE HELL OF THOSE WHO ACT FROM PREMEDITATED DECEIT, AND
HAD PUT ON SUCH A NATURE.

2855. (((There were also shown to me spirits who are accustomed to deceive men by subtle (acute) deceit, by putting on an agreeable (*suavem*) face and speech, and hiding within (their) poisonous deceits: thus desiring to captivate, destroy and slay men, and placing therein the pleasantness of their life. These were permitted to come into view (*conspectum*) and to contrive (*nectere*) their deceitful arts))))), which was done with such cunning (*subdole*), that the spirits of the interior world could not have known it: When these cause to actually affecting (these arts), suddenly the interior world was closed, as I could perceive (*persentire*) by the sudden silence.

2856. So that while I was walking the street, the noisy crowds (uproar) suddenly were (was) not heard, which is a proof that thus the world of interior spirits is closed. This is called a sudden silence. (((Then they were far from me towards the anterior (regions), and spoke with me; and I was told, by others, and it was insinuated that such were those who, with premeditation, contrive subtle deceits, and so deceive under a friendly countenance, thinking of nothing but the ruin of the neighbour.))) It was also permitted them to see such things in me as were base (*tetra*), whatever I have thought that was impure and the like—which they collected and saw with considerable acuteness, (but) not anything that was good, inasmuch as they reject such, and do not receive it unless for the sake of deceiving under a friendly countenance.

2857. (((As respects their hell, it is more terrible (atrocious) than the hell of others, and more terrible than the hell of those who kill from hatred (*homicidarum ex odio*), and of such as act without premeditated deceit. It is in front, near the boundaries (fines). When they were cast thither, perhaps they have been there before, and were hence emitted, it was then said, that they live amongst serpents, and the more subtle their deceitful poisons, the more poisonous and subtle the serpents, and the greater the number that surrounds and torments them,

so that it inspires horror, merely to relate it. Such a hell awaits those of this character: into such (a principle) is their deceit burned.—1748, August 19.)))))

2858. ((((((Such (spirits) are not like those, who are deceitful by nature, and place prudence therein: for when these are present it is immediately known, as well from their wishing to speak (whisper) into the ear, and tacitly, as that their speech is of such a sound, so that it is forthwith perceived (if they are present): also at the first sound of (their) speech their thought comes forth, which thought is plainly perceived in the other life. Such deceitful (spirits) do not meet with such a hell (as the one just described) but another. But it has been told concerning those who are such, that it cannot be perceived, but that they are friendly from the sound, or the speech, and yet conceal a mind to injure and destroy.)))))

2859. Such can also deceive interior spirits.

THAT SPIRITS WHO REPRESENT ANOTHER PERSON CAN BE INDUCED (TO BELIEVE) (THAT THEY ARE THE SAME AS THOSE WHOM THEY REPRESENT) AND THAT A SPIRIT, EVEN (ONE) WHO HAS BEEN KNOWN TO (ANOTHER) SPIRIT CANNOT KNOW OTHER THAN THAT (THE OTHER SPIRIT) IS THE SAME (AS THE ONE HE REPRESENTS).

2860. This was many times shown me, that spirits (who) spoke with me, did not know other than that they were the same, of whom I thought (*cogitatum*) nor did other spirits know otherwise: for instance (*sicut*) a certain one whom I knew in life was so similar to him (who yesterday and to-day spoke with me), in everything that was his, that as far as I knew, nothing (could be) more similar. Wherefore let those who speak with spirits be careful lest they be deceived, when (spirits) tell them, that they are those who were known to them, and that (they) are dead.

2861. For there are genera and species of spirits of similar faculty (who) when similar are called up into man's memory, and thus are represented to them, they suppose they are the same. Then from the memory are worked all those things, which represent them, also words, speech, sound, gestures and many things. Moreover they are so induced to think, when other spirits inspire them, for then they are in the phantasy of those (other spirits) and suppose they are the same.—1748 August 19.

CONCERNING TRAVELLING (*viatoribus*) SPIRITS, WHOM OTHER SPIRITS
FLY FROM.

2862. I heard spirits sounding as if with little bells, where-with it is customary in England to deck horses drawing carriages and burdens (loads). There was a similar sound of bells, and as it were, a similar gait, so that for a long time I could not know other than that they were such; but I perceived that it was spirits who thus sound, just like belled horses before carriages, also stepping quite slowly, and inspiring a perception that they are travellers. They came from the back part of the head, and progressed slowly: it seemed as if they proceeded towards the anterior (parts) of the head: but this was a feigned and represented thing (*simulatum et effictum*) flowing from their phantasy, which is also wont to simulate, as if they were elsewhere, when yet they remain in the same place. Thus they cause that they are (themselves to be) heard, as if present everywhere.

2863. When their sound was heard by other spirits, they fled. I supposed that it was similar to the east wind: (of which (I spoke) above): for it was something of this kind that dispersed the spirits. The spirits fled thence, and said that (these) are of such a character that they carry off their goods therefore that (these steal): wherefore they fled: and when I asked what goods they carried (might carry) off, in the other life, they said that every one had something, which he did not wish to lose. Wherefore I can understand, that such spirits as are endured with that phantasy of possessing goods, to wit somewhat of gold, silver, garments and the like, were dispersed by those (other spirits); and when the phantasy of the others who may steal, inflows, then they flee away and are dispersed.—1748, August 19.

CONCERNING THOSE WHO EMPLOY SORCERIES, OR TRULLDOM.

2864. In sleep, I was harassed by those who *employed* (practised) sorceries, or trulldom, but I do not remember in what manner I was harassed. Having awaked in the night, I perceived that such (spirits) were around me, yea also in the skin of my head; for when I had awaked, many fled away, and indeed, as if from the skin of the head, here and there, with a slight hissing sound, like as when some little distended vesicle is perforated. Such was the quick sound of that hissing (*hastigt hwasande som af wader som utfar:*) or like the (hissing) of serpents many of these dwell in the outermost province of the head, to wit in the skin thereof.

2865. When I awoke, they also breathed a wind quite stormy and perceptible (*sensibilem*) into the part of the occiput over the *foræ* (cavity), yea supposed that they breathed trulldom therein, and this would kill or hurt me in some way. Wherefore they also occupy that region.

2866. ((((((I next saw many serpents (*anguis*) crawling in a sort of court (*curia*), so that the court which was paved (*strata*) with stones)))))) as it were of earthenware of light yellow colour (brick of a light yellow colour), was crowded with such. It is said that (those spirits) live among such (serpents) and love such things, but that those serpents are not venomous.—1748, August 20.

CONCERNING THOSE WHO HOLD AS A PRINCIPLE COMMUNION OF ALL THINGS.

2867. There are those who hold to the principle of communion of all things, thus also of wives, therefore have miscellaneous intercourse, of whom, I think, (I have treated) previously. These are at a great distance, high up in front. They speak as if they were good, but they are wicked, as also deceitful: wherefore their punishment is also that of serpents (*serpentina*): by which they are tied up as it were into a little bundle, and so the serpent is stretched winding around them from side to side (*in latum*), and draws over all, as it were, a ball, bundled up (*confusciculationum*) and they are cast out.—1748, August 20.

THAT THOUGHT IS PERCEIVED BY SPIRITS, (AS) LIKE AN EXHALATION AND (THAT) THEY ARE LED BY SUCH.

2868. I have carried on speaking with spirits in different modes: There is a speech very similar to the human (speech) and to language (*linguæ*) with a manifest action on the tongue and organs of speech—next a cogitative speech as it were, thought speaking besides this purer (speech) which is of interior thought, the thought whereof I did not perceive except by a sort of exhalation as it were, or (a sort) of thought exhaling from the interior. Therefore, there are many intermediate varieties of speech (*loquelæ sunt intermedicæ plures*) (by) many of which I have conversed

2869. As respects this speech, to wit, exhalative as it were, the spirits who were at a great attitude above the head perceived it very distinctly, and spoke the things whereof it was thus thought, at which I wondered, and indeed for some time. They

also perceived that there was with me, as it were, an exhalative (principle) of speech: and I observed that spirits are led to speak thereby, so that otherwise they could not have spoken. When they observed this, and I told them that they did not speak anything, but that which they were led to speak, therefore (did not speak) from themselves, they were indignant. This also occurred, was shown them, and observed many times.—1748, August 21.

THAT THERE IS MUCH SWEETNESS IN THE PERCEPTION BY THE ANGELS THAT THEY DO NOT THINK OF THEMSELVES.

2870. ((It was granted me to perceive suddenly (on a sudden) the sweetness of the angels in perceiving this, that they do not think of themselves, consequently do not speak and act (of themselves), for hence is rest (quiet) and confidence, and very many pleasantnesses.—1748, August 21.))

2871. But the rest who are not angels and among the good, instead of sweetness perceive tedium (and) annoyance; they are indignant (and) angry; which also was often granted me to observe.—1748, August 21.

THAT EVIL SPIRITS CANNOT DESIST FROM ASSAILING THE GOOD.

2872. Evil spirits continually assail in various ways by deceits, cunning, malice (and) rashness, the good and the things which belong to true faith. Good spirits do not assail, except to defend themselves, as I have continually observed. Evil spirits were asked, who threw shade and contempt on those things which were written, whether they could desist from assailing; they said, No. Wherefore they were told that if their nature is allowed relaxing, they cannot desist; but if they were held in bonds, they can. They were not willing to admit this, although they are well aware that such is the case. In a word, as soon as their bond is relaxed, they rush into all deceits, craftiness, malice, cruelties, and abominable things, as was given me to know from much experience.—1748, August 21.

A DISCOURSE WITH ABRAHAM, WHY THE JEWS WERE BORN AND LIVED, AND YET ON ACCOUNT OF THEIR INFIDELITY ARE CONDEMNED.

2873. Abraham was present to-day and breathed in many things to hinder (oppose) those things which were written: with

whom I spoke occasionally, as also concerning this, why he blames the Lord, that (because) the Jews were born, multiplied and condemned, when it would have been enough for them not to have been born, and that he (himself) was also of such a nature and for so long a time; he also blames (the Lord) that therefore he was (of such a nature) in order that he might receive the Jews who believe in him, and so they might be withdrawn from the phantasy. But he received the reply that that they are the cause (thereof) and he is the cause (but) never the Lord, who inspires all with every good, and wishes to save all, as was very well known to him who has been there so long.

2874. Wherefore that they are of such a character, and he is of such a character is to be attributed to themselves; and that there were born not only infidel Jews, but also the greatest part of Christians, who do not believe as also the whole evil world, this is provided, and because they are such one should be born so as to be a remedy for another, for evil is cured by evil, like as is known in temptations and other similar things, which because provided, it could not have happened differently: Since the world was born of such a character, and it was so only on account of a last and best end, it follows, that he who speaks and feels otherwise, speaks against (what is) Divine. These things were better understood through spiritual ideas, which were then also inspired into me, and have been confirmed from heaven.—1748, August 21.

THAT ABRAHAM IS IGNORANT WHERE THE JEWS ARE WHO CAME
TO HIM SO LONG A TIME.

2875. Many times when Abraham has been with me unattended by Jews, I asked him where were the Jews, many of whom came to him, from the time when he lived. He replied that he does not know where they are, and wondered that they have successively receded and disappeared; so that he does not know, and still says that he could call together those who were in that filthy Jerusalem: but this cannot be, save from the Lord's permission. Those are there who still labour under phantasies, and pass the time in filthiness.—1748, August 21.

A DISCOURSE WITH A CERTAIN DECEITFUL SPIRIT, IN COMPANY WITH
ABRAM.

2876. When Abram departed, there succeeded a certain spirit sent by him, of whom he said that he could deceive the

devil, so artfully did he insinuate his deceits—insisting inasmuch as all derive life from the Lord, how could there be such a one; thus supposed that the Lord led him to deceits; but it was given to reply that it was decreed from eternity that each one should enjoy his own life, and not be deprived thereof; wherefore even this (deceitful spirit) also had life from the Lord; but it is with him as with pellucid objects illumined by the sun, wherein the light is turned into colours, even into disagreeable ones, as into browns, blackish (hues), and other sad (colours): It is the sun's light which is thus changed by the object so disagreeably. Thus also it is with him inasmuch as he is an object of life: he is such a one, as has acquired to himself such a form, that is nature, hence (his) life is thus made by him and continues.—1748, August 21.

A DISCOURSE WITH SPIRITS THAT INTERIORS WHICH DO NOT
APPEAR TO THEM, ARE EVERYTHING.

2877. Certain deceitful spirits when it was written concerning the representative Church, that there were only externals whereby holy internal things were represented; he said that he could not understand these things, although he was able to understand; but it was given to reply to him by ideas and spiritual and visual representations, that what we see, are only envelopes and outermost coverings, when there are interiors which are the all thereof. It was granted to represent to him a tree whose leaves only appear, then an apple, of which we see only the outside, when yet within it are fibres like trees, if they are unfolded: there are juices purer and purer, there are envelopes of seeds, there are seeds which inwardly store up the purest (principles) thereof: these we do not see. Such is his thought, only a certain external cuticle skin.—1748, August 21.

A DISCOURSE WITH CERTAIN JEWS CONCERNING THE LAND OF
CANAAN.

2878. I spoke with certain quite learned Jews concerning God the Messiah, that he is represented by the sacrifices, and that he is Jehovah God of Israel who was to come: also concerning the land of Canaan, that he would introduce the faithful into the land of Canaan, by which cannot be understood any land but heaven, for what would it profit them to be introduced into some land, where they would live only forty to fifty years, and

die. Wherefore by the land of Canaan is understood heaven, where is life eternal. What is forty and fifty years but a little point, and scarcely this, as respects eternity, in which life they (now) are. Then (I now add (this)) what need have their dead of such a land, of whom there are myriads in comparison with those who live. When they heard (this) they said, whence do you have these things: they seemed as if they paid attention thereto. It was granted to reply that this is everywhere in the prophets, who if they are understood, these things are patent: for example, that the prophets speak concerning such things, it was given to say that Ezekiel (if I mistake not) describes the new Jerusalem and new Temple. These things cannot be understood, unless it is understood of what nature is the heaven, which is signified by these things.—1748, August 21.

WHAT ABRAHAM (SAID) CONCERNING THE LORD.

2879. When it was told certain Jews, what Abram (says) who has been so long in the other life, and who has previously said, that he was well aware that the Lord rules heaven, then Abram said that he knew that the Lord rules heaven, and can effect all things in heaven, that he ought to know it better than any other.—1748, August 21.

THAT EVIL SPIRITS COULD NOT HAVE LIVED, UNLESS THEY MIGHT SERVE FOR TEMPTATIONS, PUNISHMENTS, AND THE LIKE, FROM WHICH GOOD ARISES.

2880. Inasmuch as the life of evil spirits consists in thinking and doing evil, for in these they place pleasantness of life, whatever belongs to their love belongs to their life, therefore were they checked in those things, and held forcibly to good, then not only could they not live, but also could not be reformed, that is, bended to good. Wherefore it is permitted them; that to serve for such (things) for the end that the evil may be emended, for instance through punishments, vastations, temptations. That they could not live apart from such (things), and that life would be taken away from them, were their malicious practices taken away, it was granted to tell them several times, and they could not deny, but affirm (it). In like manner this day also, that they also have their consolation (derived) from hope, to wit when they intend any fraud, and desire and have hope, of doing evil, then they have consolation and are quiet; which was also shown me to-day. Wherefore they also possess a quiet life, (derived) from hope.—1748, August 22.

CONCERNING JEWS OF VERY SOUND MIND (*perquam sanis*).

2881. There were also with me Jews, imbued with their opinion, who said of Christians, that they speak so much of interiors, as of the heavenly Jerusalem, of David, and the heavenly Solomón, and the like: thus, just as during life, laughed (not with such derision as others) at Christians, therefore at what interiors (signify), not admitting (such a thing). These Jews have been with me a day or two; but (one of them) was quite sensible (*sanus*), for he suffered himself to be informed, and perhaps during life had thought somewhat sensibly concerning the Messiah; and he seemed to have thought concerning the life after death: also to have (led) quite a good life, or to have possessed charity in the life of the body. Such can easily be led to heaven in the other life.

EXTERNAL SPIRITS ARE IGNORANT, THAT PERSUASION PUTS ON NATURE, AND HENCE (THOSE WHO HAVE A PERSUASION) CANNOT BE TAKEN THEREFROM.

2882. Evil spirits continually wish to persuade the good o their falsities, but still are ignorant that this is to fight against nature, and change it, which is impossible. He who is once (*semel*, I think) imbued with the persuasion of the true and good, and it is confirmed by the Lord, so that he can be held in the persuasion, can never be plucked away from thence. Evil spirits are ignorant thereof. They suppose that man can be perverted by the least ratiocination, thus that the good Jews (can be). This nevertheless is impossible (*incassum*.—1748, August 22.

THAT THE WORLD IS OF SUCH A NATURE AT THE PRESENT DAY,
THAT THEY WISH TO KILL INFANTS.

2883. Often when I passed through the streets, it was shown me through the horrible cupidities of certain which were communicated (to me), that they wished to kill infants wherever they were seen. This often happened. To-day, a certain one in the world of spirits, of whom no such thing was suspected, possessed a similar (characteristic) in himself, which was suddenly manifested by something infantile derived to him, to wit, infantile innocence, as it were from an infant, and as it were through me. At the presence, being startled (*percussus*) he

said that he was interiorly distressed and tormented, therefore flowed close (*alluit*) to me, where he is still at my back, and cannot speak, because the spirit as it were, is taken from him : from which it may be known of what quality is the world at this day (and) that there are such in the world, of whom no such thing can be suspected: he said that the spectacles of punishments by death have been pleasant to him in life.—1748, August 22.

THAT THE GENERAL LIFE OF THE LORD INFLOWS INTO THE
UNIVERSE.

2884. This is a most general rule (canon) that the life of the Lord inflows into the universe; hence (is) the life of all, hence the order of all, hence the life of every one, according to the form of each, acquired by himself. I was instructed concerning this to-day, and it follows from each and all things, because there is but one love, and one life.—1748, August 22.

THAT CORPOREAL SPIRITS CANNOT UNDERSTAND THE INTERIORS OF
THE WORD.

2885. When I was reading, hastily, something concerning the interiors of the Word, to wit what is signified by names and expressions, then was communicated the perception of such spirits; from which it could be apparent, that they not only did not perceive, but despised, held in slight estimation, and rejected it as an absurdity (*insanum*). Concerning this matter they afterwards spoke to me. It was granted to reply to them by a comparison: whether they believe, when the birds hear the speech of man, that they do not know there can be anything else perceived but the sound merely without the spirit of speech, or thought concerning something. To which they could answer nothing.—1748, August 22. It was also given to add, it is just like reading in the Lord's Word, the Psalms, or elsewhere. Some see, therein, great light, (and) are delighted with each thing. Some (see) nothing, so as not to understand even a word.

CONCERNING CERTAIN SPIRITS OR ANGELS, WHO WHEN THEY COME,
SEEM TO HAVE THE LORD'S PRESENCE WITH THEM.

2886. I have sometimes perceived that spirits or angels remitted into the state of spirits, when they spake, alleged

(*præterint*) that it was, as it were, the Lord Himself who spake, so that they infused or insinuated in spirits, the persuasion, as it were, that the Lord Himself was present; but still after they had spoken, I could know from indications (*indiciis*) that they alleged (this) and that it is permitted or conceded to them to allege this. Now, also, about evening, a similar spirit or angel remitted into the spirit, was with me, and indeed next (very near) above the head, as is wont to happen; and then evil spirits around me could not infest me, nor anything inflow from them, for by his presence, this was intercepted from them; but he afterwards said, that he (had) become another. It seems that through such (spirits) is the presence of angels, with whom the Lord is perceived (as) present; hence, also (his) presence is perceived.—1748, August 22.

CONCERNING A CERTAIN ONE WHO SUPPOSED IT TO BE ABSURD THAT SPIRITS ARE ELSEWHERE THAN IN THE PLACE WHERE THEY APPEAR.

2887. A certain spirit wished to infuse in others that it was absurd to say that a spirit was elsewhere than near me, where he appears; but it was granted to reply to him, how it can happen, to wit: that he who is buried a thousand miles distance from me, and still is with me in the same place, is not certainly then removed from his place, thence to where I am, when I might be in one or other kingdom. Whereto he could reply nothing.—1748, August 22.

CONCERNING EVIL SPIRITS OF THE INTERIOR WORLD OF SPIRITS. THAT POWER TO RESIST EVILS, EVEN WITH VIOLENCE, IS GRANTED.

2888. To-day, as often previously, evil spirits and genii, with their eyes, as it were, the points of thoughts, which no man can know, and therefore cannot believe there are such things, or that such spirits are given, continually harassed me, and, indeed, held me in my more pleasant (states); thus it was a class of those, who act from premeditation, but spirits, and not genii, who are worse. These do nothing else, than do (produce) in the interior thought those things that do not come into the manifest thought of man, (but) merely into the idea of (his) thought, as an effect; so that man cannot know, that by such (spirits) (these) things are carried within the ideas of their thought, for he cannot conclude from the effect, so long as he is in the effect, unless he knows. Such are the deceitful and

evil in the interior world of spirits, to wit, that the least ideas of thoughts with man, which he regards, and calls simple ideas of thoughts, are their effects. This was given me to know, from considerable and living experience. Man, while he is man, although of such a nature, still is not aware that such interior, natural thoughts are given; (but) when he becomes a spirit, in the other life, he is aware, when he is such; for certain evil and deceitful (spirits) are still in such, for then they come into the manifest exercise of such thoughts, and know.

2889. When such infested me long, by keeping me in my more pleasant (states) out of premeditated deceit, and this was granted me to perceive, then, in whatever mode, I seemed to be able, I resisted, by fighting them back, retorting evil upon them, although (it was) not of me, but I seemed (to act) as it were, from myself. Certain spirits spoke with me and said, that it is not permitted to act so, as to resist evil with evil; they supposed that they ought to be wholly submissive, and expect immediate help from the Lord, for they fall into such an opinion, from the general law alone, that they must not resist evil, but suffer all evils to be brought upon them, and so expect immediate liberation from the Lord. But they were told, that it is not so to be understood, as that if any one in the life of man, if a thief, a robber, a malefactor, wishes to take away any one's life, to steal deceitfully, or by open force, what is most dear and quite necessary to him, to burn it, and he (the sufferer is) alone, that then he would suffer this to happen, and expect immediate help from the Lord,

2890, and when he does not receive (it) puts the blame on the Lord; such is by no means the understanding of the general law, but it is lawful to any one to resist evil, when there is no other help at hand, but only with the mind of resisting evil, not (with the mind) of hating him who does (it), nor with the mind of exercising vengeance; for then the Lord, by means suitable at that time, gives him the strength and mind to resist; which resistance is regulated by the Lord. When they did not understand, or wish to understand this; for they could not understand what it is to resist, and retort evil on any one, without hatred and vengeance, they wished to draw me into some arguments; to whom it was said, that this is the truth, and a general law, against which, if arguments should be formed, nothing would be understood concerning the law and that truth; but there would only be accumulations of arguments, hence, darkness of mind.—1748, August 23.

2891. It was added, that there is no hatred nor vengeance, for as soon as they cease, no evil happens to them but they are well received, and can be friends; which was then told them;

that they might know that it is done by the servants of the Lord, without hatred and vengeance; for such is equilibrium, that when man, who is servant of the Lord, seems to himself to resist from anger, there are spirits of such a nature, who operate it into him as if (it were) in him, out of a certain pleasantness, hatred or vengeance; thus, also, suppose (it proceeds) from themselves, so that he does not know other than that (it proceeds) from himself, when yet it is from them who suppose they can (effect) it from their own power.

2892. A certain one spoke with me, saying, that he has been (of such a nature); adding that he can operate through the interiors of thought, and does not know how he could have been of such a nature, when (since) in the life of the body he has never thought in such a manner, but only had simple ideas of thoughts, and now perceives that he is in an interior sphere, to wit, that from many of his (ideas) he produces simple ideas with others, which he calls to fill up a single idea of any one, with many things, whereof man or spirit who has only such ideas, is ignorant.—1748, August 23.

2893. But upright spirits, also interior, are distinguished from these by this: that they are also endowed with such interior thought, but not for the sake of injuring any one, but of instructing themselves, and doing good, excusing, etc., etc.; concerning which matter (I) now also (speak) with spirits.

2894. It is to be held in general, that all things, which I have written in this book, are written, wholly from living experience, from conversation with spirits and angels, from thought, like tacit speech, communicated (to me), also, I wrote when of the things insinuated by them who were then together, they experienced them to the fullest extent; and under their direction as to thoughts, writings, hand, so that everything which in these three books, and elsewhere is written, though occasionally incoherent, still pertains to experience, and everything in its manner (proceed) from spirits or angels; this is likewise directed by spirits next my head, for I have as often perceived their presence.—1748, August 23.

A GREAT HORSE AND A SHINING IMAGE ARE SEEN.

2895. When persecution by interior spirits persisted, and I seemed to resist their attempts, then was seen a horse, which proceeded to the left, where they were, and by progressing, there was a continuation, as it were, of the horse, so that it was progressively prolonged to such a degree that the (whole) space was, as it were, a horse. Next was seen something which in-

jected into the thought that it was the Lord, though (it was) another shape (effigies) which cannot be described, bright about the shoulders, as it were, flamy about the shoulders. It was insinuated that such a horse signifies that they who were amongst them from upright spirits, therefore, from the intellectual, were separated from the evil, and the bright shape; that those who were from the good genii, who had good affections, were separated; for that crew should be scattered, and lest the upright should be therein, they were separated thence; for such interior spirits and genii can easily seduce the upright, so that these cannot know other than that they are similar to them; for such is the communication and insertion. They take from them, as it were, all power of perceiving and feeling otherwise than they; for thus they operate, as is evident to me from much experience.—1748, August 23.

CONCERNING SUBTLER THOUGHT (AND) THE IDEAS THEREOF.

2896. I spoke with him, who said that he now knows that interior thought is given, whose ideas filled up the simple ideas of others, since he supposed that simpler ideas than his could not be given; for they suppose that there are not given ideas more simple than those which are there most subtle (ideas). But it was given to represent to him, of what quality are his ideas, which he considered to be most subtle, and that subtler (ones) are not given, to wit, that if he should see any one of them with a microscope (this then pleased him greatly, because (he was) of such a character), he would see one idea (to be) larger than the horse that was seen, and afterwards, larger than the whole earth, with its woods and varieties; and that his simplest idea was that crust (shell), wherein were worms and serpents (things) not seen by him. He was amazed thereat; and (this) because it was represented in spiritual idea, by holding the idea on (in) the objects of the microscope, whereby those things, which to sight are the simplest,

2897, (and) least, and not visible, are still laid open (revealed), and the various things therein; for instance, the viscera, vessels, and innumerable things in their insects; which man would not believe unless he had seen.—1748, August 23. When it was represented to him, by a subtle representation, that his least was only a shell (*crustaceum*) wherein were worms and little snakes, that, as it were, crawled and ate, and thus manifested (*causarentur*) titillation and pleasantness, as usual; then he began to feel (*persentiscere*) his pleasant things, with such pleasantness from titillation, that he said, he has never per-

ceived such pleasantness in his life, nor would have believed that it could be given.—1748, August 23. But he now confesses that he has also perceived some uneasiness (*anxium*).

2898. When it was granted to represent experience by means of the microscope, the spirits resisted, and did not wish to allow it, saying that they do not wish to admit those things which convince, for they fear to be convinced.—1748, August 23.

THAT FEAR DOES NOT EFFECT (ANYTHING).

2899. It was shown by living experience, that fear does not effect anything, but that after fear, men and spirits return to their former nature. Quite a great fear was inspired into them that they would cease to live if they went (were) away from me; for with me, they live just as in the world, or in the life of the body, not knowing anything different. When they were filled with that fear (*timore*), they came to me, and with fear (*metu*) manifested their fear; but shortly after, they consulted, as previously, how to kill me, and quite take away my life, so that there was the same mind after fear as before fear.—1748, August 23.

CONCERNING INTERIOR THOUGHT.

2900. See above, concerning interior thought. I spoke with spirits concerning interior thought, and in order that I might know of what quality it was, exterior thought was taken away from me, so that I thought nothing (that came) from objects, nevertheless, so as scarcely to think concerning anything (existing) in act: yet in that state I heard what they said, but without reflection as to what they said; which was immediately given to observe. There was recalled into my remembrance that I have been long of such a character (in such a state), to wit, in interior thought, when I have thought of those things which I wrote, in the street, at the table, sometimes in conversation, when I myself had not observed. Then was, plainly (manifest, I think) perceived and shown to me, a double (two-fold) thought, to wit, an interior thought concerning matters subject to the understanding, and concerning matters that were the objects of the senses: like as when I had read in the Lord's Word, then was observed a double (*duplex*) thought, and for a long time. In like manner, in this state while I write, and very often when I read, when I hear spirits speaking with me, then the interior thought is plainly apperceived, and observed by

spirits.—1748, August 23. They who have interior thought, also have exterior (thought); the same spirit afterwards spoke with me, in the same manner, as those who are exterior.

CONCERNING THOSE WHO TAKE NOTICE OF FILTH.

2901. I spoke with spirits concerning those who, wherever they are, reflect upon filth, of whom (I have spoken) before; and it was given to tell them, that they are like wasps, who when they fly, still discover, by smell alone, it is not known (that they do so) by sight, where ordure is; they are borne (carried along) according to the odour, for the odour is agreeable to them; wherefore, they are carried away by pleasantness, and there live: thus that those spirits are carried away, as it were, by smell, or something represented by smell, so as to have observed such things; which otherwise would have been wholly unobserved.—1748, August 23.

THAT EVIL SPIRITS CANNOT OPERATE ANYTHING WITH THOSE WHO ARE PERSUADED.

2902. It was insinuated, in my interior thought, that spirits can operate nothing with those who are persuaded, as with the Quakers and others; for persuasion has this property, that it forms a sphere, so that they cannot enter therein. This was perceived by me in spiritual idea.—1748, August 23.

CONCERNING REPRESENTATIONS (DERIVED) IN THE WORLD, WHICH REMAIN AFTER THE LIFE OF THE BODY.

2903. Like as the phantasies taken up by spirits in the world while they lived, still remain and return in the other life, so also imaginations taken (gotten) from sight, for instance, beautiful spots of verdure (*vireta*), gardens, palaces, and the like, wherewith they were delighted in life; souls are introduced into the like after death, and are varied according to each one's disposition, till they come into better (ones). This was evident to me from experience, and occasionally from those with whom I spoke, who have attained a pleasant life in the like.—1748, August 23.

THAT SPIRITUAL MINDS ARE MEN. (THAT MEN ARE SPIRITUAL MINDS.)

2904. The body does not constitute the man, but his mind (does): to wit the understanding of the true, and the will of the good, which belong to the Lord alone: so far therefore as they have (these) from the Lord, so far they are men. A certain spirit, when he heard these things, wished to say, that still they have the reasoning faculty, and that hence evil spirits are also men and not brutes: but it was replied to them in thought, that that faculty is the life of the Lord, which is infused into them, for unless they are endowed with this faculty, they cannot think, thus would perish like brutes: but that the thinking falses and doing evils does not belong to (that) faculty, but to themselves—like as when light penetrates an irregular (*inordinatum*) body.—1748, August 23.

CONCERNING TRULLDOM.

2905. A certain one, who said that he had also injured others by arts of sorcery or trulldom, during the life of the body, so that he inflicted on others, evil, pains and the like, and in the other life practices the like, was told that the punishment of such things is one of retaliation: wherefore evil spirits have dragged him away to themselves, and tormented him with similar (pains), which was given me to know by his outcry and lamentation; he said with a bitter voice that he has sinned.—1748, August 24.

CONCERNING SPIRITS WHO IN LIFE APPEAR GOOD, IN THE EYES OF MEN (BUT) INWARDLY ARE EVIL.

2906. There was a spirit known to me in life, who in outward form or in the sight of men appeared modest, courteous, sincere, so that no one, who was unacquainted with his intentions, would know other than that he was the best Christian. He was undiscovered (*latuit*) by me for a long time, nor was any evil perceived in (his) externals. But he was detected, with other similar (ones) by (his) hatred against infants, for wherever I saw infants, I perceived a murderous and cruel (principle proceeding) from certain spirits, so that they wished to kill them: wherefore he was detected, examined, and discovered to have inwardly carried hatred against acquaintances, friends, (and)

benefactors, though in external countenance he had feigned very different (things). Thus no man's character is ever known from the face, but that is well known in the other life.—1748, August 24.

2907. No one knows the interiors of any one, but the Lord alone: thus of this one, of what quality is his hatred, whether that of vengeance, of envy, or of another kind: for there are genera and species of hatreds and indefinite varieties (thereof): from which (may be known) how much there is of the actual (principle of man), thus his proprium, and very many other things.

(THAT MAN SEEKS AFTER THE UNIVERSAL WORLD AND THE UNIVERSE,
ONLY THAT HE MAY BE CLOTHED, HAVE TO EAT, POSSESS HABITATION,
AND BE KEPT WARM.

2908. It was said in the presence of spirits, that these are the four things for which man desires to subjugate and possess the universal world; it was also represented in spiritual idea—for when he has these things in the world, what more need a man seek. It was said that self-love or ambition also respects societies and eminence in the world, which also is gratified (*responsum est*).—1748, August 24.)

THAT ACQUAINTANCES IN THE LIFE OF THE BODY MEET WITH EACH
OTHER IN THE OTHER LIFE.

2909. This I know, that acquaintances, whether associates or friends, or those whom they worship, meet with each other in the other life: wherefore let men beware of hatreds, vengeance, envy, falsities, adorations and the like, for such things sometimes miserably afflict them in the other life: for they come together: thus they who worship men as their protector, such as Moses, Abraham, Jacob, and others, also Mahommedans (who worship) their Mahommed, and so forth, are led to them, and speak with them. Thus also (do) friends (talk) together, and then the interiors of friendship are thoroughly discovered: wherefore let them be on their guard.—1748, August 24.

THAT THERE ARE THREE REIGNING LOVES, LOVE OF SELF, LOVE OF
THE WORLD, LOVE OF THE EARTH (*telluris*).

2910. I spoke with spirits (to this effect) that there are three

dominant loves, from which all other loves spring as from their fountains (*puteis*): and thus, from which all cupidities, evils and falses (arise) to wit: love of self, love of the world, and finally love of the earth, which is love of money for no end, but for money's sake, which is the basest.—1748, August 24.

THAT I WAS REMITTED FOR NEARLY THE SPACE OF AN HOUR (*intra horulæ spatium*) INTO ALMOST MY ORIGINAL STATE.

2911. When I passed along the street, I was remitted into almost my former state: so as not to speak or think amongst spirits: yet there remained the state, (whereby) I could be present with good spirits, but not with evil, and I observed how man is thus bended by the Lord, from cupidities, through persuasion (arising) from uses: thus (he is brought) into cupidities by the evil, and from cupidities through the good, which it was given me to apperceive (for it) was very easy in that state (to perceive it). Evil spirits could not inflow, without (them all) being immediately bended.—1748, August 24.

2912. Evil spirits said, when they were thus as it were separated from me, that thus they could (do) nothing, supposing that then they were cast out.

THAT (THERE IS) A LAW (*jus*) OF RETALIATION IN THE OTHER LIFE, AND THAT VICE CONTAINS THIS IN ITSELF.

2913. It was often granted to tell this to spirits on whom evil is inflicted, that they are the cause of evil, and that vice or evil contains this in itself, or that in evil there is such (a principle) that it is reflected back (*retorqueatur*) on him, in a wonderful manner: which also is the law (*jus*) of retaliation: for such as is the character of the evil, and such as is the character of him who permits evil, such is the evil that is reflected (back) (*retroquetur*) upon him, or returns to him. How this is, although it occurs in infinite modes, take this single example. Certain ones wished to trouble me in sleep, and to take away all my sleep: wherefore there were others who troubled them all night, and I slept. Thus they were the cause of this evil (which befell them), and it was reflected back on them, as the evil of retaliation. It is different with others, according to the evil and him on whom the evil is inflicted.—1748, August 25.

THAT SPIRITS ARE DISCOVERED (*inventi*) AND AFFECTED BY MEANS
OF MY INTUITIONS.

2914. This was a common (general) (principle) at all times: that spirits are discovered, and when excited to speak, direct, retort, and anything else, that it happened through intuitions, and that the intuitions were wonderfully directed towards them, and that they were discovered one after another: sometimes as if by rays, were separated by the intuitions, and were affected with much variety. As then the case stands thus, therefore the differences of intuitions and their directions cannot be described here on account of the multitude of differences.—1748, August 25.

2915. On the other hand (*vicissim*) spirits also by means of intuitions in me, take forth from my memory that which is a common (general) intuition: though they are ignorant, whence (it comes), and in whose sphere they are: wherefore it is not proper (*propria*) to them. When it is their proper (sphere) then I was affected in various and diverse manners, by an attraction as it were of the cerebrum, on the interior, its membrane, bones of the head, skin, with diversity, besides other things, for I have observed, when they remitted, that immediately was remitted the painful attraction.

2916. Then it was also observed yesterday, that I was remitted into almost my former state, nearly an hour, to wit, because the sphere of the general intuition did not affect evil spirits.

CONCERNING THE BODIES OF SPIRITS.

2917. I spoke with new spirits: also concerning (their) bodies: they supposed, like others, that they are clothed with a similar human body, for to this their imagination and interior man leads them, to wit, to the ultimate of order, which is the body: But it was given to reply to them that I do not know of what quality their body is, but that they are forms highly finished for every use, so that they can be called spiritual and celestial forms. It was representatively confirmed by little worms, which when formed anew, and made winged, then obtain another form of body, adapted to every use to which they are born in their other life.—1748, August 25.

HOW MAN IS ALSO LED TO GOOD ENDS, EVEN BY THE EVIL.

2918. It was observed, to-day, that evil spirits who ruled the thoughts, infused ends or uses, with (in) them, on account of

evil, but (that it is turned) by the Lord to a good end, so that there scarce appeared the intention of evils (the evil); for they only desire this, to wit, this or that use, from an evil end; but the use was determined by the Lord to a good end, so that there was scarcely perceived the intention or end of evils (the evil). Thus man is directed by the Lord, through evil spirits, to good.—1748, August 25.

CONCERNING PROBITY (ARISING) FROM FEAR.

2919. There was a certain one (Abram), who when he was in fear, fled to me, to my back, and there hid himself, and was quite upright (*probus*). I then spoke with him concerning probity, that (his) probity is of fear; further, that when they fear the loss of their life and their honours, they fall into a sort of probity, which is of fear, and when he was of such a nature (in such a state), he supposed that he also was upright, but I do not perceive that he wills the good. True probity and goodness is of the Lord, which is manifested by wishing well to all. They can be held (kept) in the probity of fear, yea, that probity can be increased even to the adoring of the Lord; but as soon as they are beyond (the influence of) fear, they return to malice: which was written in his presence, and confirmed; for true probity or goodness must be in no state of fear.—1748, August 24.

THAT GENERAL (*communes*) GYRES ARE NEVER REPEATED (*sint nusquam redeunt*es.)

2920. One who has been in the other life from three to four thousand years, said that he knows that there are gyres, or revolutions of things, and returns (*reditus*), for everything that exists has it gyre, so that it may go over (through) it again (*ut redeat*). This was insinuated in me, for the reason that none who are in that gyre, should be broken: but the changes then impressed (*incussæ*) will be moderated, until they are by degrees born into other states, so that they may not injure; for quick falls, from one state into another, is to be broken; hence (are) gyres. But that ancient one (Abram) said that there are general gyres, which are varied, and succeed, which never return, as he knows from experience; wherefore it was insinuated into my thought, that the varieties are perpetual and eternal, so that they cannot thus return; and general gyres inflow into less general (ones), and these into particular (ones); whence each

has its varieties, according to its nature. There are gyres of states.—1748, August 24.

THAT IN PLACE OF THOSE WHO ARE WORSHIPPED, OTHERS CAN BE
TAKEN (*adscisci*).

2921. When Abram was in (that) state of humiliation, and, as it were, of flight (arising) from fear, he supposed that the gyre would return after some time; but it was granted to tell him, that other similar (spirits) can be admitted (*adscisci*) in his place (as happened for several days), who were entirely similar to him, so that they could not be distinguished from him, and he does not know other than that it was Abram. This easily happens in the world of spirits: and that he could have been reduced to (such) a state as to no longer hear or have a perception of those who worship him; which was also shown; for others succeeded in his place, and acted his person so well, that he was, as it were, not Abram. This was also granted me to perceive. These things are heard by Abram; he is now about the left foot.—1748, August 24.

CONCERNING THE HORRIBLE CONTRIVANCES (COUNSEL), AND MACHINA-
TIONS OF CERTAIN INTERIOR SPIRITS.

2922. It was heard and perceived by others that they took counsel to kill me, or to wholly destroy my interiors; to kill me, by means of those who had knives, and to destroy (my interiors) by inspiring cruelty into the ideas which were called up. Such was the counsel of (those) interior spirits (who are) deceitful from premeditation; who are in front before the forehead, on high, a little to the right. This was heard and perceived by others, but not by me; and they took Abram to be for their object; concerning this, he said that he had not previously attempted so abominable a thing. The contrivance (plot) was first detected by this: that they slaughtered cruelly with a knife, a certain innocent (child) by representation; from which it was apparent that Abram was of (their counsels); wherefore, those robbers or cut-throats (*cultrarii*) were let loose (*immissi*) upon him, and treated him miserably; so that he might not accustom himself to such (practices). This was the cause of his flight, for he was miserably treated by them; afterwards, the plot (*consilium*) was disclosed; for it was perceived by other spirits; and the knives appeared with the robbers, who were admitted (*adsciti*); and afterwards, with those who contrived

this deceitful plot; from which they then said they cannot be liberated; although they, at first, supposed they could effect all things, and that no harm could be brought on them; for they thus confide in their (*proprie*) own art, prudence, and deceit.

2921. [b.] It was also previously said to them, that such is their power, that if there should be all, or myriads (together), they would flee before a single fly, as if it alone could kill all (of them). This was perceived in spiritual idea, and thus confirmed, even with them, I could perceive.—1748, August 24.

THAT NO ONE (ACTS) BUT FOR USE, EVEN EVIL SPIRITS, YEA, TO
PERFORM USE TO ENEMIES, WHOM THEY HATE.

2922. [b.] I said to a certain spirit, who hates all whom he calls enemies, to wit, infidels, I said, since I knew that he purposed evil, and inflicted harm, that he must needs perform a use; and that such is the law of order, that even the evil must perform a use to enemies, to wit, as was perceived in spiritual idea, that by persecutions and punishments, goods may hence be derived, and his enemies become better; whereat he was very indignant, when he heard that he was of such a use even to (his) enemies.—1748, August 24.

THAT ALL EVILS, EVEN SUCH AS APPEAR TO MAN AS ACCIDENTS
(PROCEED) FROM EVIL SPIRITS.

2923. I stumbled my foot, so as nearly to fall down, or get hurt. I spoke with spirits, and said that they are the cause (thereof), and that the case is similar (to what happens) when unclean spirits notice filth not seen by me, and that (such things) are their objects, although I do not see them; thus it is also with falls and other misfortunes, which seem misfortunes, or accidents.—1748, August 24.

THAT EVIL SPIRITS REGARD MAN AS A VILE SLAVE, EXCEPT SUCH
AS SUPPOSE THEMSELVES TO BE THE MAN.

2924. I cannot relate, in what manner, and how many times they have attempted to rule me, and make me their slave, for all evil spirits have aimed at this; but that they esteem the man with whom they are their slave, is because they suppose they are the man, however many there are. Wherefore, they cannot hate themselves, nor know at that time that the man is

also a spirit, and has a body adjoined to his spirit. They live in such ignorance in order that they may not injure any one, and precipitate them into a violent death (*necem*). But with me it is different; for they have perceived that they have been separated; wherefore, they have attempted many times (to kill me) but in vain. Now when the like were present, it was given to cause that they should think themselves to be me; which easily is brought about; for they are easily imbued with the like representations; then when they were in that opinion, it was given to say, whether they are slaves, or I am a slave, or whether or no I am master. They said that it is so, because they supposed it to be themselves; afterwards they were indignant.—1748, August 24.

WITH MAN THERE ARE ASSOCIATED SPIRITS AND GENII, THAT
ACCORD WITH HIS NATURE.

2925. Every man has around him spirits of such a quality as he is, to wit, such a *génus*, and such a species of spirits. This was also shown me.—1748, August 24.

PERSUASIONS PUT ON THE NATURE OF MAN, AND SUCH SPIRITS ARE
ALSO ASSOCIATED WITH HIM.

2926. That persuasions, but not knowledge (*scientia*, or what is not enrooted, put on nature, is also evident. (See) elsewhere, what is effected by persuasions.—1748, August 24.

THAT SPIRITS, ALTHOUGH NOT INSTRUCTED DURING LIFE, APPROPRIATED
TO THEMSELVES ALL THE SCIENCE OF MAN, AS IF THEY (HAD
BEEN) INSTRUCTED.

2927. ((I will merely mention) for example (that) when sometimes I have made arithmetical calculations in (*ex*) the head, as it is said, then spirits could (do) it of themselves, as was made known by experience. In like manner as respects the other sciences, whatever they are, man is only expert by practice (*callet*) (but) a spirit possesses them as his own, although he may have heard nothing thereof in life.

2928. Several times there appeared to them something evoked from (my) memory, so that (they could not) have heard (of it) before: yet the spirits with me, who supposed themselves to be me, as some, several times acknowledged, called (these

things) forth, and spoke (them) as their own, to others, who have not yet been in their society.—1748, August 24).

CONCERNING THOSE THINGS, WHICH THEY BELIEVE CONCERNING SPIRITUALS, CELESTIALS, AND THE SOUL, AND ITS LIFE AFTER DEATH, BECAUSE THEY DO NOT KNOW AND UNDERSTAND ITS QUALITY (*quale est*).

2930. There are very many such in the world, who reject spiritual things, because they do not apprehend them by the senses, thus suppose them to be dispersed like cloud or smoke when the body is dead. Such have been with me the whole night, and are above the head, in front, quite high, where there were some, as it were stationary, who kept me wakeful through the whole night, and so punished (me) because I have spoken and written so many things concerning spiritual things, when yet these things cannot (belong) to such things as pertain to the sense of the body to receive. These stationary (spirits) kept me in a middle state, nearer (*potius*) wakefulness than sleep, thus harassed me, during many hours of the night. Their phantasy was so simple and foolish (*fatua*) that I could not describe it. Such was their sphere: moreover that I might not be able to be liberated by the Lord, it was (from) their sphere, yet a foolish (one).

2931. I could not come into any spiritual thought. By that foolish sphere was represented their spiritual (principle) as to its quality in their mind. Afterwards I fell asleep (*veni in somnum*), and when I awaked, their spiritual (principle) was also represented by them as a leafy cloud (*foliosa nubes*) also foolish, wherein there could have been nothing spiritual and intellectual. This (proceeded) from their apprehension that a cloud could feel and perceive nothing, so that (their spiritual principle) is a mere natural (principle) as with beasts: in a word, such (principle of theirs) was not a spiritual. Wherefore it was given to represent to them, that this is true that we think spiritually, that there are spirits, endowed with such understanding, and yet they are represented as clouds. How could they perceive it from that representation; when such is the truth, and yet this is the representation. These natural spirits are so amazed (*perculsi*) and so affected as cannot be described, seeking that I should desist from a representation: of such a sort, to wit, that they are reduced to a sort of uneasiness and annihilation (nothingness): which was their punishment. I perceived how grievous it was to them, from their thus complaining.—1748, August 26.

2932. It was also granted to tell them, by tacit speech, that there is never anything which man knows, for instance, how the muscles operate actions: when yet therein (*ibi*), as about everything else that pertains only to the body, there are indefinite things which we do not know; and that in the body alone are the most recondite things, pertaining to all the sciences, and yet they do not know their least, and nevertheless suppose unless they know, and so apprehend, or as they say, understand by the senses, how there are spiritual things, which (are) within that sphere, and where (there are) indefinites still, whereof we know nothing at all, (that there is no such spiritual principle). What then could exist thence, but denial of all things, and thus a sort of cloudy principle (*nebulosum*) wherein was nothing into which they are as it were transformed, because they agreed with their ideas or phantasies.—1748, August 26.

2933. They were then in a state, that they did not know other than that they were living in the body: but when it was shown them that they were now living in another life, so that they might be persuaded that they live as spirits, they then said, if this be so that they are deceived to such a degree, as can never be told: for from such phantasy they can never believe that they should ever live after the death of the body.

2934. They have now also acknowledged that they can never perceive anything at all of (in) what I write concerning spiritual things, that they apprehend effects only: that they apprehend effects by the senses of the body—other things are nothing. Their foolish state was even of such a quality: but still they could speak like others and understand like others.

THAT ANGELS DESIRE OTHERS TO BE HAPPIER THAN THEMSELVES,
THEREFORE LOVE THEM MORE THAN THEMSELVES.

2935. It was asked (*dicebatur*) by certain ones, whether Jews (the discourse was concerning Jews) had privileges above others: it was granted me to reply, that there is no thought with angels concerning privilege, but each one wishes others to be happier than himself, wherein consists felicity. When he could not understand this: what can be bestowed (*quod dabile*), it was insinuated, that there is something to be bestowed between husband and wife, parents and children, between friends, occasionally in civil life, also from civility alone. Hence may be seen what is capable of being bestowed: hence may be concluded that such ought love to be, in order that there may be heavenly felicity.—1748, August 26.

THAT THE DECEITFUL SEND SUBJECTS, WHEREBY THEY PERFORM THEIR DECEITS, SO THAT THEY MAY BE HID, AND THE SUBJECTS SUBSTITUTED.

2936. This also happened now, that certain who were known to hold me in low esteem, were sent forth to me by the deceitful, whereby they performed their deceits, to wit, that they might disparage, and so obscure, all the good and true things which I have written. This also happened, to wit, that those things which were of much worth seemed to me so trivial, as to be esteemed as nothing at all, and almost rejected. When it was given to observe that there were such spirits with me, and at the same it was also granted to observe that others (who were) deceitful (spirits) used them as subjects: the deceitful did not despise me, but substituted these (subjects) so as to obscure (my writings), that they might seem worthless, whereof, because it was detected, I spoke with them, and they confessed: thus of what quality are the deceitful can hence be apparent.

2936½. When I spoke with them, it was confirmed, that the like occurs in general life, while they live in the body, therefore that the like exists in the other life, but with greater shrewdness and adaptation to the states which differ in the other life. Wherefore when the states of spirits are known in the other life, the quality in the life of the body can be known, for similar things occur, with the difference of other states and life.—1748, August 26.

THAT THE SPEECH OF SPIRITS IS A SPEECH OF THOUGHTS, THUS A SPEECH OF INTERIORS.

2937. I have spoken with spirits now and at other times, that the especial difference between the life in the body, and the life after death, is that in the life of the body a man can think something (to say) and feel or think otherwise, as is evident from their speech (talk) from letters (*epistolis*) from various writings, and praises variously ornate, when yet the thought wholly disagrees: sometimes the contrary may be known, and yet they affirm. But in the other life no such thing is granted: there the thoughts speak, consequently the interior man: for instance, my thought has spoken during the whole time now of over three years: if even one word should be said which disagrees with the thought, it is forthwith perceived, especially by interior spirits, who have a speech still interior, to wit (one) of intentions. Wherefore some were very indignant, who in the life of the body did not wish their thoughts to be

divulged; hence it flows that hatreds, envy, and the like are disclosed on the spot. Wherefore it can be known, of what nature their society can be, were they so in the world, who in heart are enemies, but in face are friends.—1748, August 27.

CONCERNING PERSUASIONS WITH (*apud*) MAN : THAT SPIRITS CANNOT ASSAIL THEM.

2938. Take (this) for an example—when I was persuaded that the holy spirit was the third person, and that from eternity there were holy spirits when I was in that persuasion, then if I said the least word (*verbulum*) against certain spirits, they were infested to such an extent, that they astonished me to that degree, that I scarcely dared to think concerning the holy spirit : for then there were many who supposed themselves to be the holy spirit : but afterwards, I became persuaded that the Lord alone is holy, and that all, both angels and spirits, are in themselves profane, and are called holy from those true and good things which are of the Lord : then I am no longer infested, although the same (spirits) I think, are present, for now they do not in the least infest me, because I am in persuasion, and the persuasion is of such a nature, as to be familiar as it were to the disposition. Hence, as from example may be evident, what is persuasion, of what quality, that it puts on nature, and that spirits can effect nothing against persuasion, yea that with (*apud*) man, they are as it were, in the like persuasion, for they put on his persuasions, which are of the memory, because (proceeding) from intellectuals.—1748, August 26.

THAT CERTAIN SPIRITS DO NOT IMMEDIATELY PUT ON THE MEMORY OF MAN : THAT SOME PUT ON ALL OF IT. †

2939. I have several times observed, that spirits arrived, who, as I know, allowed themselves to be informed concerning those things that are in (*apud*) me, and that other spirits instructed them : so that some are strangers, some natives ; from whence is the cause, that some do not immediately put on the memory of man : it now occurs to me, that they are those who have not been admitted into the society of those who are natives : as soon as they come into their society, they put on similar things with them : for such is the communication of each one with many, so that they may not know different. Besides which, there are more remote spirits, of whom I shall treat elsewhere, should the Lord think worthy.—1748, August 26.

A DISCOURSE WITH CERTAIN SPIRITS CONCERNING THE HOLY SPIRIT.

2940. Certain spirits far from me, in front, nearly opposite the right temple, were indignant at its being said that no holy spirit is given save holiness which (proceeds) from the Lord, and appears amongst angels and good spirits: he said that he wished to show that the holy spirit is given: but when it was granted to say to him, whence was the holiness of Aaron, the altar, victim, tabernacle, Aaron's garments, such that (if) they were but touched (by any) they became holy: whether holy can be predicated of these. To this there was no answer, further that spirits and angels have been men, in whom there was nothing but sin, whence came their holiness. To this also he could not reply: further that enthusiasts and Quakers say that they are led by the holy spirit, and are so persuaded: whether therefore do holy spirits persuade them of such things. I now perceive, that he wishes to say, that the holy spirit spoke through apostles and prophets.

2941. But it was given to reply: when a spirit speaks, and knows not what he says, and does not speak from himself, whence is his sanctity (*sanctum*), whether holy can hence predicate itself: from whom is the sanctity (*sanctum*) that he brings forth (*producit*) whether from himself or from the Lord—he says, that it is from the interior heaven, but yet angels confess that they are anything else than holy—further (there are) spirits, who are of the Lord: whence proceed those who boast that they are holy, when they who proceed from the Lord never call themselves holy. It was given to add, that also the spirits who spoke in the Word of the Old Testament, occasionally called themselves Jehovah: further also, that the Lord spoke concerning the Holy Spirit, as concerning many other things, according to the appearances of men, who knew nothing of interior spirits: if he had spoken differently, never would any one have believed; just as the same do not know at all at this day, what the interior man is.—1748, August 26.

They inquired, whether any angel or spirit was from eternity. It was given to reply, that there was no one (from eternity): but that the Lord is from eternity. So they said that they could not contradict inasmuch as angels and spirits have all been men, therefore created.

THAT INTERIOR SPIRITS HAVE A SUBTLE PERCEPTION, WHICH IS
COMMUNICATED TO ME.

2942. It is granted to observe that spirits are aware whom

they can use as objects, when they plot anything, whom they forthwith sent to me, that they might be their stationary (agents): further I have now also observed, that they have perceived, who was with me, whom they wished cunningly to separate from me (one), nevertheless, when I have not noticed (observed) spirits (can) also when permitted take many things forth from my memory, while I know nothing thereof; thus while I am awake and while asleep as it were read things which are in my memory—consequently many things unobserved by me—from which it may be inferred, that they when permitted can likewise (take forth) from other memories, and these not know it.—1748, August 26.

WHEN EVIL SPIRITS AND OTHERS ARE HELD IN BONDS, THAT THEY
SUPPOSE THEY ARE UPRIGHT FROM THEMSELVES.

2943. It is granted to know from much experience, that evil spirits are held in a spiritual bond, that is, in a sphere of probity, by the Lord, and when they are held in that sphere, then it does not appear to them, that they are thus detained from evil, and though it was granted me to perceive that they are so held, yet they did not perceive other than that they are free, and not at all in any bond: wherefore because free, and so not coerced, they suppose they are upright of themselves, and yet the sphere of probity and goodness comes from the Lord, whereof they are ignorant in that state: therefore attribute good to themselves. But they immediately perceive that (it is) not from themselves, as soon as this spiritual bond as it were, is relaxed, that is, the virtue of the sphere of goodness diminished: then so far as remitted, so far they rush into evil, and can by no means restrain themselves, as is attested by much experience. The angels are likewise held in the sphere of goodness of the Lord.—1748, August 26.

THAT EVIL IS NOT IMPUTED TO HIM WHO IS IN FAITH IN THE
LORD, NOR THE GOOD ATTRIBUTED TO HIM WHICH HE DOES.

2944. I spoke concerning these things with spirits, and it was also confirmed by previous various experience, and now by (this) one, and demonstrated before the eyes that the matter is so. For certain said, that they wished to reduce me to be nothing. Wherefore it was replied to them, that they themselves acknowledge that there is a nothing: Wherefore I have spoken somewhat concerning this the being nothing, and often previously: and it was shown to demonstration, that when evil

is done (by any one) he is not then in evil along with them, because (he has been) excited by them to commit evil, yea to such extent, as sometimes occurred, that they have compelled me like (as also) others, to speak, feel, and do it for the purpose of criminating him, out of his own (art). This often happened. Therefore, when spirits can compel any one to think, say or do evil, then do they not only attribute evil to him.

2945, but also on that account wish to chastise, punish and torment (him). Wherefore since it is the truth, that he only seems to be (guilty), because thus moved (*actus*) by others, and when he is in the truth, then (evil) is not imputed to him: but he cannot be in that truth unless he is in faith in the Lord, for the Lord holds him, in another thought, and permits evil spirits to act so, on account (for sake) of temptation, that it may be turned to his good. Wherefore they who are not in the Lord, cannot say this, because they have no liberator. They cannot liberate themselves. Thus evil is not imputed.

2946. Also that good is not attributed to him, this also is a truth of faith: for it is the Lord, who alone operates good, wherefore it cannot be attributed to him. For they who claim good to themselves wish to be saved from their proper (*proprius*) merits, though (since) they can do nothing of themselves. As respects reward, which is promised to him who does good, this comes from pure mercy towards those whom the Lord leads: for no one can merit any good from himself, but the Lord gives to him from himself, because from his mercy and for his own sake, because he is Mercy itself.—1748, August 27: These things (are written) in their presence, who have been of the doctrine of this faith, but not in interior persuasion: wherefore they could not deny because they could not from doctrine: but if they had dared from interior persuasion, they would then have opposed. From which, it may also be manifest, how man is persuaded concerning truth from doctrine alone, or scientific faith. Nevertheless I presume those who were present have been a part of them of intellectual faith.

CONCERNING FOUR DEGREES OF FAITH.

2947. I have now also spoken concerning these: the four degrees of faith, that there are four: to wit, scientific faith, which consist in my knowing only scientifically (as a matter of knowledge) the things which belong to faith, and holding them in (my) memory, and from memory relating and preaching them to others or for the sake of honour, knowing, being learned, meriting somewhat in society. Thus it is an affair of the

memory. He calls it faith, but does not believe, not even the least. Such are evil pastors and preachers. Another degree is faith in the understanding (*intellectu*) or intellectual faith, to wit: when I am intellectually persuaded, either from the connection of things, or confirmation of many things, natural or spiritual: so that I am intellectually persuaded—but still it is kept back in the memory, because it does not come forth in life, in such a way that the life is according to these things, save when honour for self-reputation and the like excite it. Wherefore it is only a shell (*crusta*), which has little or no connection with the nucleus or affection. The third degree is the first persuasion, to wit: when (one) is persuaded by the Lord, that it is so: then as often as he is admonished a thing is so, so often does he attempt to act differently: thus conscience dictates—he acts according to faith. The fourth degree is persuasion: when he cannot act different from what he believes: for he then perceives himself to be led by the Lord. Wherefore this persuasion is conjoined with perception, whereof (I have treated) previously.—1748, August 27.

THAT TO KNOW THE NATURE OF HARMONY AND THE LIKE, THUS
THE NATURE OF FELICITY IN HEAVEN, DOES NOT CONTRIBUTE TO
FELICITY.

2948. It was given me to perceive, with others in spiritual idea, that to know the nature of harmony, and hence of felicity in heaven, does not contribute to felicity; but when knowledge is present, it rather takes away (felicity). For he, who never knows anything, is still in harmony, and hence in felicity; for the Lord acts without the angel knowing it. But when he knows, and wishes at the same time to be therein from knowledge (*scientia*), as if then instructed, he then (acts) from himself, and so disturbs the harmony in himself, and in those who are in society. This is evident from many things, because his idea is then of such a nature that he reflects upon knowing (*in scire*), and upon himself, and so averts himself from (his) companions; consequently, from the Lord; wherefore, they who do not know, and there are (such) still, are much better.

2949. It may also be illustrated by every point (*memento*) of thought and speech. Man thinks and speaks analytically, or according to all the most recondite (*arcanissima*) things of analytic philosophy, and yet does not know it, that thus he speaks and acts. But when he aims to know how the matter is, and so thinks (speaks and acts) according to knowledge (*scientia*), he then averts himself from most recondite things, which lead

him, and circumscribes (*finit*) himself: and so far as these things are present and rule, so far does he become insane and stupid. So far as he (is conducted) by a most recondite leading (*ductu*), and not by himself, so far is he in the faculty of understanding, and in a state of being affected according to these things.—1748, August 27. This was still further confirmed by the muscles. When man acts from will, if he knows what muscles and what fibres act, and directs his mind to muscle and fibre, so that he wishes so to command it, when he intends (an act), then the muscle cannot act; if he remits (his efforts) it acts.

CONCERNING THE FALL OF MAN.

2950. It was granted me, and others, spirits, and angels who (were) with (*penes*) me, to perceive in spiritual idea, how the fall of man (occurred), to wit, that the most ancient church was in faith, and thus in company with spirits and angels, and so united, as to be, as it were, in heaven. Like those best (ones) in another earth (*tellure*), of whom (I have spoken); but that they withdrew (*desciverint*), and so the interiors and intuitions have receded from man, until at this day they are only in externals.—1748, August 27.

WITH WHAT DIFFICULTY MAN CAN BE PERSUADED THAT HE IS RULED THROUGH SPIRITS.

2951. Before my mind was opened, so that I could speak with spirits, and so be persuaded by living experience; for many years previous, such proofs existed with me, that I am now astonished, that yet I did not come into persuasion concerning the Lord's government, through spirits. Not only were there dreams, for several years, informing me concerning those things which were written, but there were, also, changes of state, when I wrote; a certain extraordinary light in those things which were written. Afterwards, also, many visions, when my eyes were closed, and light miraculously given; and spirits sensibly (inflowed). It was as manifest to perception (*sensum*) as the corporeal senses. Many times (occurred) infestations through various modes, by evil spirits, in temptations. Then, afterwards, when those things were written to which evil spirits were averse, so that I was so abressed as nearly to be overcome with horror (*ita ut pæne obsiderer ad horrorem*). Fiery lights were seen. Speech (*loquelæ*) in morning-time (was

heard), besides many other things; until a certain spirit addressed me in a few words. I was greatly astonished that he should perceive my thoughts, and afterwards wondered greatly when (my mind) was opened so that I could converse with spirits; in like manner the spirit (was then surprised) that I should be astonished. From these things it may be concluded with what difficulty man can be led to believe that he is ruled by the Lord through spirits, and with what difficulty he recedes from the opinion that he lives his own life from himself, apart from spirits.—1748, August 27. I formerly perceived, after speaking for some months with spirits, that if I were remitted into my former state, I could have fallen into the opinion that (these things) were phantasies.

THAT SPIRITS SPEAK TOGETHER, JUST LIKE MEN, AMONGST
THEMSELVES.

2952. (((I have often heard previously, that spirits conversed together; I now also (hear the same), and, indeed, just like men, with each other, concerning matters in the world of spirits, and in heaven, and concerning various matters. Good spirits love to instruct others, concerning matters of which they are ignorant; as now I hear, tacitly, and (have heard) previously so that (their) life is like the social life in the world, with a difference, whereof (it is mentioned) here and there.—1748, August 27.)))

CONCERNING PIRATES, OR SEA-ROBBERS.

2953. There came to me a certain pirate, and, indeed, to the right part of the head, and approached, and wished to infuse himself by degrees into the right part of the head, yea, craftily; for from his speech I perceived (*audiebam*) that he intended evil, and would snatch up anything he came across; then there appeared a grate (*crates*) of teeth in him, so that near his (whole) face was a grate of teeth, thus he was hideous; and he whirled around, as it were, a roll (*volumen*) in the shape of a fish, whose tail or posterior part was whirled around; thus he supposed that he could penetrate higher, and carry on piracy. Next I was instructed that he was a pirate, who carries on piracy without conscience, and that the teeth, as also the roll in shape of a fish, signified his naturals. Then, also, appeared to be let down to me a certain upright (person) wrapped (*involutus*) in the (a) veil; he could not be unwrapped (*evolvi*) from that veil, before he had made supplication. He was let down by pirates above

the head, as if a captive (*captus*); for the pirate with me was their subject; he receded (withdrew) when he apperceived that he could effect nothing.—1748, August 27.

CONCERNING THE STATE OF SPIRITS WITH MAN, WHEN MAN IS IGNORANT (THEREOF), AND SUPPOSES HE IS DIRECTED BY HIMSELF, APART FROM SPIRITS.

2954. (I was in a certain shop, in order to purchase ointment (*costum*); then when I purchased, spirits infused a desire that I should buy this or that, that I should choose one thing in preference to another, and should change my mind, change (my purchase). This I did not apperceive. As usual, in company, I was not reflecting upon (about) spirits. When (this) occurred, it was then granted to spirits to reflect upon their state, when they caused me to purchase and exchange (my purchase) (change my mind), and they said, that they were (then acting) entirely, as if they themselves had done it, and did not know different. It was also granted me to perceive this, by their influx into the exterior organs of the mind; so that spirits have a life in (*penes*) men, wholly, as if they were the man; and it was they who acted and desired.—1748, August 27.)

HOW (MY) WRITINGS SEEM TO BE RECEIVED BY MEN.

2955. I spoke with spirits (as to) how my writings concerning these things seem to be received when they become public; for evil spirits sometimes infused that no one would perceive these things, but that (men) would reject them. Now while in the street and talking with spirits, it was given to perceive that there are five kinds of reception: First, (those) who wholly reject, who are in another persuasion, and who are enemies of the faith. These reject; for it cannot be received by them, since it (can) not penetrate their minds. Another class, who receive these things as scientifics, and are delighted with them as scientifics, and as curious things. A third class, which receives, intellectually, so that they receive with sufficient alacrity, but still remain (in respect to) life as before. A fourth class (receives) persuasively, so that it penetrates to the improvement of their lives; they recur to these in certain states, and make use of them. A fifth class, who receive with joy, and are confirmed.—1748, August 27.

THAT SPIRITS HAVE NO POWER, AND THAT YET THEIR LIFE IS HAPPY.

2956. It was granted to tell to spirits, a thing which I plainly perceived, by a general spiritual idea, as previously at times; that they can do nothing of themselves; also, that their life is a happy (one). I perceived both these things in a general spiritual idea. But they were highly indignant, that they of themselves can neither think nor speak, according to perception, when they supposed that they live rather than man. It was also insinuated, that they cannot remember the past, and so cannot weigh the future; therefore, are ruled by the Lord. Wherefore I said their life is a happy one, but they were indignant.—1748, August 27.

THAT SPIRITS SPOKE THROUGH ME, ENTIRELY AS IF THEY WERE I.

2957. This happened very often, that when (any one) spoke with me, spirits spoke through me, which was given to hear and perceive as plainly, as if I perceive another man speaking through me, both from the sound, and the manifest perception (*sensu*), and from his own confession that he spoke through me, and had not known other than that he was my body. This occurred several times; for instance (in like manner), twice to-day. I cannot enumerate the times; for they are so many, and the thing has become so familiar to me, that I have scarcely thought this worthy of relation; moreover, that they have laughed through me, and (done) many things.—1748, August 27.

THAT SOMETIMES MANIFEST COMMUNICATION WITH THE WORLD OF INTERIOR SPIRITS, CONSEQUENTLY WITH THE ANGELIC HEAVEN, IS CLOSED.

2958. Once upon a time, the heaven of interior spirits, therefore the interior angelic (heaven) also, was suddenly closed. This was so plainly perceived, that nothing could be more manifest. I have, perhaps, spoken of this thing, previously. To-day, also, they were closed, with manifest perception (*sensu*) also. Thus, as often as it pleases the Lord, they are closed, for many reasons.—1748, August 27.

WHEN LOVE PERCEIVES GOOD, THAT IT WILLINGLY GOES THROUGH WITH VASTATION.

2959. (((It was now given me to perceive, that he who loves willingly goes through with vastation, which happens with a

suitable sort of torment, and a certain (sort of) despair; for then I held my mind continually, in reform (*emendatione*) and felicity, which succeeds vastation, so that the end was in the mind, as it knows for certain that there would be liberation.—1748, August 28))))).

CONCERNING APPARENT INFLUX FROM MAN TO THE LORD.

2960. It appears as if man's thoughts (proceeding) from man or spirit, affect the Lord, when yet each and all things inflow from the Lord, thus into man, not from man. I am instructed that the matter stands so, when the life of the Lord inflows into a subject adapted for receiving; that heaven is affected, because order is complete, and there is, as it were, a recipient vessel adapted for receiving. It is different, when there is not a fit (vessel), then those things which inflow cannot operate.—1748, August 28.

THAT THOSE WHO ARE ELEVATED HIGH ABOVE THE HEAD, PERCEIVE THE SENSE OF WORDS (*verborum*) WITHOUT BEING DISTURBED BY THE WORDS (*vocibus*).

2961. It has been previously observed, and now, also, that they who are elevated high above the head, and not by themselves through phantasies, or by phantasies, but by the Lord's leave, that these see into writings, thoughts, and speech, that (are) in me, without hindrance from words (*vocibus*), which evil spirits infuse. With whom it is usual to inhere in words (*verbis*), and so not understand the sense, but confuse it, some from nature, some from cunning and deceit.—1748, August 28.

THAT THE STYLE OF MY WRITING IS VARIED ACCORDING TO THE SPIRITS ASSOCIATED WITH ME.

2962. This is evident to me, from many things in past years, as, also, from those of the present time, that my style is varied, and that from merely the style of the writing, I could know how things cohere. I have observed this several times before. I now know the reason: that this (occurred) according to the society of spirits who were present.—1748, August 28.

WHAT SIRENS (ARE).

2963. I spoke with spirits (inquiring) what (are) sirens? and was informed by angels, that sirens are those who insinuate

themselves into the cupidities, pleasures and affections of another, in such a manner, that when in the state of insinuation, they are ignorant that evil or deceit is underneath, so that they are captivated by pleasantness with others with whom they are, and yet, although they do not think this then, yet when occasion is furnished, an evil intention is revealed, either to snatch away the goods of others, or deceive them, or kill them, and the like. But they who, when they insinuate themselves, meditate concerning deceits, and thus act with earnestness, or insinuate themselves, earnestly, on account of an evil end, these are not sirens, but deceitful.—1748, August 28.

WHAT (ARE) THE BONDS, WHEREBY (IN) SPIRITS ARE HELD.

2964. I spoke with spirits concerning the bonds wherein they are held. They do not know, and, therefore, do not acknowledge that they are held in bonds. In order that the idea of bonds may be entertained (*habeatur*) there was presented a bond wherein men are accustomed to be held in general life, as when (any one) gives mutually to another, and does not demand a return; the other is then held in bond to speak and think well of him, and to highly esteem him.

2965. As respects the bonds wherein spirits are held in the world of spirits, they are known from the resemblance (just mentioned), that liberty of acting according to (their) cupidities is granted them, but still they are led so that what they desire is with admission and next with restriction, as it were: thus continually inflows from others what is opposed (to their cupidities), (though) they are ignorant of this. Therefore they think they live their own life, and are in liberty; for they are led by series of their cupidities, but not beyond limits, in such a manner that, hence, good may exist to them and the rest.—1748, August 28.

THAT SPIRITS DO NOT SPEAK FROM THEMSELVES.

2966. Spirits were very often indignant, that I should say and think that they do not speak from themselves, but from others, whose thoughts inflow and follow his taste (*genium*) in series, so that the spirits are conjoined as to thoughts. It is similar with those whose thoughts inflow; wherefore there are others who act similarly with these. With whom I also spoke several times, saying that the matter is similar with them. These also, were indignant, or affected with vexation (*molestia*). Thus

there is a sort of chain (*catena*) of one's thoughts into another, which sets out from the Lord through the heavens; so that there is a sort of continual mediation, or continual influx.—1748, August 28.

CONCERNING THE DRAGON, CHANGED INTO THE FORM OF AN
INTERIOR SPIRIT.

2967. Inasmuch as the dragon continually harbours malice (wickedness) and plots deceits against the faithful, and about two days before even plots with others a new deceit (to wit), that he wished to call out the cut-throats; therefore he fled to my back (*posteriora*), and was treated miserably by the cut-throats, and was there for about a day. To-day he invents another deceit, in order to deceive the innocent, and so lead them away, to wit, that he might turn himself into the form of an interior spirit, which can easily be done, and so deceive under that form. Wherefore from permission, he was turned into such a form, into which, they say (he has not been turned) before, and so flies away on high towards anterior (regions), and, meanwhile, spoke with me through interiors; but inasmuch as myriads of such are evil, he was sent among them, and harshly treated, but was liberated by the Lord. Therefore being reduced into (his) original form of an exterior spirit, such as he is, and was then; in order that I might know the state of those who are interior, when they resume the exterior form, he spoke with me, from his own form, and remembered nothing of those things which happened to him in the form of an interior spirit; so that he had forgotten everything, and if he had not known from me, that he has been of (in) such a sort (state), and that he has been amongst such evil spirits, and many (other things), he would not have known what he then did. From this, it can be evident that interior spirits, and angels, when they become spirits, are ignorant what was transacted in heaven, yea, that they have been spirits or angels.

2968. This should also be observed, that when he returned to his former, or exterior form, he was such a one, and completely similar to what he was when turned into the form of an interior spirit. He still continues to devise his deceits, although in the interior form he repented; yea, although he knew that the Lord liberated him; and said that he could not have believed but that he was an angel, and is still provoked (*commotus*) that he should ever have done a kindness to him whom he hates and persecutes.—1748, August 28.

HOW AND WHEREFORE SPIRITS THINK THEY SPEAK FROM THEMSELVES,
AND ARE NOT HELD IN BONDS.

2969. It was given to perceive from the spirit now speaking, whence it (is) that spirits suppose they speak from themselves (and) not from others, to wit: Spirits think they speak from themselves, not only when affection and persuasion are infused by others, which is done so dexteriously and so vividly, that neither spirit nor man know at all but that it is from himself; which was sufficiently given me to know from experience, and then fitting words succeed, sometimes their (words) according to the nature of the speaker's thinking, which difference does not obstruct the sense: but also when, as now has happened, a spirit is induced by others to speak something, then, indeed, he speaks it, but then knows that it is not from himself; for whatever is from cupidity and affection, this is free.—1748, August 28.

2970. It is now also attested by other spirits who, having conversed together, supposed that it (proceeded) from themselves, and that they alone spoke; then other spirits immediately confessed that they are those who speak the same, or a similar thing.

2971. Nor do spirits tolerate that others should induce anything, so as to know that (it proceeds) from others; they suppose that thus they are not free, although if they did not know, they would will the same thing, as now happened, and the spirit acknowledged (it).—1748, August 28.

CONCERNING BELLED (*campanatis*) SPIRITS.

2972. I heard yesterday I think, and now again, spirits sounding like cows with bells. They proceeded towards the anteriors from afar from the region of the left eye. They inspire fear whither they go; I also felt fear with me (proceeding) from them—doubtless, spirits (feel) a greater (fear). The sound of the bells spoke tager du den så wiger, jag den, tager du mycket, så tager jag litet. Where they go, they purify the field (*campum*) of the world of spirits from evils, by putting them to flight, and dispersing them; thus also is a sort of east wind, for dispelling and dissociating illy consociated societies.—1748, August 28.

2973. I afterwards saw a black cow with (*apud*) a woman, and the cow licked her with her tongue, and also kissed (her), which they said was a sign, that the belled spirits would not

hurt them. Wherefore I have learned, that belled spirits are signified by black cows. There were some who feared them, for they have taken counsel to commit a crime (*facinus*): wherefore they first entered into friendship with them, which was shewn me, by the caressing (*adblandientia*) of the black cow, and her reciprocal caresses (*adblanditionem*): she also licked the woman in the face, rising on the hind feet.—1748, August 28.

CONCERNING THE CUT-THROATS.

2974. The crime (*facinus*) which they entered upon was to send to me, in the night, cut-throats to kill me while I was asleep; which also was thus attempted in sleep. There seemed in (my) dream, that a certain friend whom I knew lay near me, and when I was ignorant, and supposed him a friend, and feared nothing at all, because supposing (myself) very safe, lying with him, he suddenly threw himself on my head, and (put) his head and so his mouth to the back of my neck (*ad collum tergale*) and wished to bite me with his mouth, and suck out my blood, as is the habit of tigers, and so kill me like a leech: but besides attempting and willing he could effect nothing: for I awaked. I observed also in sleep a knife in my hand, but at that time I had the wish to project (throw) the knife, but not at all to hurt him. I awaked, and saw a bird behind me, which was turned into a dog, which the more and more it became a dog, extended its mouth towards me, and so disappeared. Wherefore the cut-throats are of such a nature, that when they cannot (use) the knives, they bite with the teeth, and they are signified by the dogs. It was next asked who was the guilty one (*facinorosus*), but he has not yet been found, to wit, he who inspired him (that is) with (*penes*) me to attempt it. He is of such a nature, as to throw the blame on every innocent (person) that he knows.—1748, August 29.

CONCERNING A CERTAIN ONE WHO WONDERED THAT INDEFINITE VARIETIES ARE GIVEN IN THE OTHER LIFE.

2975. Certain were present, who were upright, but have never thought of heaven, supposing like others, that heaven is as it were a simple thing (*simplex*): but when it was said to them, whether they imagined that no more varieties of all are given in the other life, than in the world, and whether there are no societies, and more things than man ever thinks, then,

reflection being given them, they began to wonder, that they have thought of nothing but joy, but have never thought of the indefinite varieties (proceeding) from societies.—1748, August 29.

CONCERNING GENERAL (*communi*bus) SPHERES.

2976. There are in general four spheres of faith, to wit, the sphere of science (knowledge), the intellectual sphere, the sphere of persuasion, then the interior sphere of persuasion. The opposite spheres are likewise in general four.

2977. The spheres cannot I think be thoroughly known (*cognosci*), and therefore cannot be understood, save by those who have perception, for (they) are the spheres of spirits and angels. They have been quite plainly perceived by me, as also by spirits, and I have spoken with them to a considerable extent concerning these spheres, and it was then shown by living experience, to them and to me, of what nature they are.

2978. The sphere of science (knowledge), does not admit the things which belong to faith; the intellectual is more (receptive), the interior persuasive most (of all): and it was plainly perceived in every thought, concerning those things which were of faith, how it was with the resistances, to wit: they did not wish to admit, although they did not deny: but beyond (this) the spheres cannot therefore be described, for without perception, they cannot be understood.

2979. It was further observed, that one general sphere contains other general spheres, some of which it was also given to perceive: for the general consists of particulars: in the general sphere, these spheres are particulars: and these particulars concur (to form) a general sphere: for the general (sphere) is formed from them.

2980. There are also certain particulars, which easily concur (*coincidunt*): some (do) not so. It was also shown how it is with particulars, by directing the mind (*per directionem*) to objects of sight in the street. Such things as agreed with, or were proper to the sphere, excited sight and ideas. The rest were not seen.

2981. One sphere also succeeds another, which was also shown. All spheres are disposed by the Lord. Without general spheres, particulars cannot exist: which was also shown by stringed instruments. If there is not given a general (principle) thereof, as it were, a body, with which particulars accord, sound (cannot) at all (exist): not the least can be given. It is so in everything else.

2982. Besides that a spirit (may be) in one place, every one

can be in another sphere: for conjunction by means of places effects nothing, no more in this life, than in the other life. This was also shown.

2983. Moreover there is given the corporeal sphere, or the exterior sphere of the senses of the body: into which also I was let. But the varieties of spheres are not perceptible: and inasmuch as there are perpetual inconstancies and inequalities in the corporeal sphere, it also cannot, for that reason, be understood: for these are the spheres, whereby man is ruled by the Lord; but through interior spheres.

2984. I spoke concerning these things, in the street, with spirits and angels, almost continually, and each thing was shown by experiences, and how spirits who belong to the sphere of science spoke, it is not permitted to relate.—1748, August 29.

IT WAS DEMONSTRATED THAT THEY SUPPOSE THEY LIVE FROM THEMSELVES, AND YET THEY DO NOT LIVE FROM THEMSELVES.

2985. I spoke with certain (spirits), that they seem to be conveyed in carriages, and not to believe other than that it is so, and (especially) when they were in carriages and it was told them, that it was a phantasy: further that they suppose they are endowed with a body and have hands, because they perceive (*persentiscunt*) touch. Then one said, that this is not a phantasy, because he feels his hand touching it, I perceived: but (his) hand can be taken away from him, and a new one (substituted) in place, yea many (hands) be added to him, and he not know different, and can deny that it is a phantasy, because he sees and touches (it). Whence may be concluded, that the case is similar, when they suppose they live from their own life, further is it enough or no, because (since) (*cum*) they do not know and think otherwise.—1748, August 29.

CONCERNING GENERAL (AND) PARTICULAR SPHERES.

2986. It can be somewhat explained (*illustrari*) how it is with particulars in generals, from stringed instruments, wherein a body makes the general sound, from which and in which particulars exist, and their sounds are according to the general (principle), as may be known to every one. Wherefore indefinite particulars are given, with their particular differences, to wit (*sicut*) all the tones; and yet the sound of all in their differences accords with the general (principle), hence there is sweetness (*jucundum*), loudness, acuteness, etc.: So also the speech (*loquela*) of men, the varieties and differences of whose words

(*vacum*) are derived from a general (principle), draw their pleasantness, or unpleasantness from a general affection, and the sound is from all the concordant system of the bones and body, according to affinities of nexts. So it is with thought, (and) so with every motion of the body, or (every) action; unless there is a general disposition of all the muscles, through the lungs, and of these through affection, there cannot be given particular motions. So in everything else.

2987. There were now spirits, at (in) the front region, above at a distance, who infused objections or doubts against these things, with such persuasion, and hence, as it seemed, acuteness, that I have not heard the like before: wherefore they were prevented from speaking: for there was acuteness of reasoning and persuasion.

THAT PERSUASION CANNOT BE INSINUATED SAVE AT INTERVALS
(*tractus*) OF TIME AND BY DEGREES.

2988. Certain of the interior spirits, who were of intellectual faith, complained that they cannot (be) different: for they wish to consult their reason with regard (*ex*) to such thing, and so stick in doubt: but it was replied to them, that there may indeed be given them something of persuasion, so that such (doubt) should not exist: but to give persuasion for one state, and one moment is not enough: for when the state is changed, and in the moment next succeeding, they were just as before. Wherefore persuasions are given by many confirming things, and gradually or by degrees. Thus it is insinuated by the Lord, according to order, and their nature and disposition, so as to take root, and thus they are persuaded like the angels, or elevated into persuasion by the Lord: for all states of persuasion are of the Lord.—1748, August 29.

IF SPIRITS ENJOYED THE CORPOREAL MEMORY, THAT THEY COULD
NOT BE IN A SPIRITUAL STATE.

2989. Besides other (facts which could be mentioned), there is also this: that spirits are deprived of their corporeal memory, because it is proper (*propria*) to them; from it, they suppose they lead their own (*proprium*) life; and, further, that if they enjoyed that memory, that the more perfect states of spirits of which (concerning) (see) elsewhere, could scarcely be given, to wit, to perceive thoughts in (by) spiritual idea, besides very many other things. Wherefore, men lose nothing but flesh and

bones, and the use of that memory. They possess it all, but it is not permitted to use it, but (to use) the interior (memory), which is, as it were, the interior faculty of taking forth and viewing the particulars of the corporeal memory.—1748, August 29.

THAT THE LORD APPEARS TO MANY, IN THE OTHER LIFE, IN A FORM SUITABLE TO THEM (*conveniente iis*).

2990. It happened to me several times that I did not think other than that the Lord himself was present and spoke, as also (happened) with others. But the matter stands thus: It is the Lord who then appears here, through others, who are on that occasion not themselves, and the same likewise, imagine that they are the Lord. This thought inflows into the thought of him with whom he is, since he is nothing, and the Lord, through him, then appears in his form; for his form still remains, as I could plainly apperceive this day; for the Lord does not wish to change wholly the form or disposition of another, and so appear through another. Thus, also, the Lord speaks through another.—1748, August 30.

CONCERNING SEPARATIONS FROM SOCIETIES.

2991. When they are separated from societies in which they are, because they do not accord, this is represented to the eyes of spirits, as if the whole man projects himself round about, and twists himself out (*extorqueat*) by circum-projection from the society, and so removes himself; and this (occurs) quite visibly. They also appear sometimes as projections, not downwards, but towards the circumferences. I was informed that when such projection appears from right to left, that he wishes to separate himself from the society; when from left to right, that they wish to retain him, and so strive together with their strength to retain him. When (it appears) otherwise, now in this direction, now in that, and with unequal projection, which is especially apparent from the head; then it is intermediate, and not part his, and part theirs. These things were shown me to the life.—1748, August 30.

CONCERNING THE SPHERE OF ACTIVITY OF INFANTS.

2992. I have observed a certain sphere of activity which belonged to infants. With such force, and at the same time in

the activity, was the intention directed, that it could not be resisted, or that others could not enter (it), or take precedence of them in intention (aim above) them. This is the sphere of (their) activity.—1748, August 30.

CONCERNING THE EFFICACY OF DIFFERENT STYLES.

2993. It was shown me to the life, how certain ones, who only study splendour of style, and continually keep the mind (*animum*) (directed) to splendour of style, and hence to qualities that draw applause (*applausibilitate*), but not to the matter, only (for the end) that he who writes may thence be famous, because he treats of sublime matters, so that he then continually reflects upon his praises, and pre-eminence from style, that such a style has no effect amongst those who are interior, and that such (writers) despise other (writers) and (their) style in which the matter is fully expounded to the apprehension, whose style is of such a nature that words (*verba seu voces*) follow from goodness of heart, which is the reformation of the neighbour and his instruction (*informatio*); in such case (*tuna*) the matters form the style of each one, according to his gifts. But with those in whom the style forms the matter, so that the reference is from the style to the matter, there is no efficacy (in their style) and the matter does not govern the style.—1748, August 30.

CONCERNING PERTINACITY.

2994. I spoke with spirits concerning pertinacity, that it belongs to the imagination, to the cupidity, and to the persuasion, and that pertinacity may be compared to a leader; and it was shown me, that in order that man may be led by the Lord, there must not be the least pertinacity in him, but so much as man has of pertinacity, so much he has of proprium: which in those who are led by the Lord, is taken away by the Lord, not by breaking, but by bending with indefinite variety.—1748, August 30.

THAT THEY WHO DESIRE GOOD CARE NOT AT ALL FOR SCIENTIFICS,
AND, AS IT WERE, DISAPPROVE OF THEM.

2995. I perceived from those with me who were Moham-medans, that when they perceived curious (facts), and many

things which might serve to confirm those things which belong to faith in the Lord, that at first they did not care for them, then that they, as it were, spit them out with some aversion, thinking that if they accept good, it is sufficient, and that they can then know from good, whatever confirms, and when useful, innumerable things. What use can (these) serve them, who wish to be confirmed otherwise.—1748, August 30; for it is enough that the heavenly idea, when in good, is in the light of all things which happen.

(THAT ANGELS CAN KNOW THE QUALITY OF MAN. CONCERNING
MOHAMMED.

2996. Angels can know from the Lord, whatever (has been) in man from earliest infancy, and whatever he has thought, as also (I now learn) through them who have been translated into heaven. They are, (it is) I believe, Mohammed and Mohammedans; who thence introduce these things into my thought and attest (them), and whilst I am unconscious (of it) lead my hand to write thus.—1748, August 30. There are indefinite things which they view (*vident*) in whatsoever occurs; which can never be apprehended by man's idea, thus in each word that is written. (These words are) also from them; they were told, that those things viewed by them are still almost nothing, as compared with what can be viewed in those things which they had (formerly) seen; wherefore they were raised up into a still more interior heaven, and thence again spoke with me; they said that the former things which they had seen were so gross, as scarcely (to amount to) anything.—1748, August 30. They were still (farther) raised up (to) where (are) infants, and (were) at first astonished that infants know what no others (do), and thence also said, that what they had seen are almost nothing, and that such indefinites are contained in one idea, that one idea cannot be described by volumes.—1748, August 30.) Various things inflowed, and I was led to various things, and moved by various things which I cannot mention. I thence knew that (they are those) who have seen causes, and how the inferior world inflows.—1748, August 30.

2997. Some of these (were) brought down (*delati*) to some distance, and inflowed and saw whatsoever (was) with (*apud*) me, (and) inquired concerning those things which they had seen, and (were) then let into almost a similar state (to that) wherein they had been in the life of the body, so as to say (speak) other than that they felt, as is the case with many, from various causes, and so as to say that they remembered nothing. This they

said twice, at which I wondered ; for to me (as) also to others, it seemed that they remembered. When, therefore, from habit in life, (and) not from necessity, they said other things (than they knew), they were cast down, or fell down to their places, where being let into a similar state, they said that it is not fit (for them) to say (these things).

2998. Therefore (were) informed that they must by no means say other than they think, save from the last necessity. (This) happened (*erat*), because they were not yet of such a nature that the influx of the Lord could operate with them, to speak what they thought.—1748, August 30. Hence may be concluded, that such can also be let into heaven, but not subsist (there) long, not even in the exterior court (*atrio*), since they could not be in the exterior court, therefore that correspondence of interior (interiors, I think) with exteriors could not have been given.

CONCERNING THE CONFIRMATION OF CELESTIAL (HEAVENLY) TRUTHS
BY MEANS OF HUMAN SCIENTIFICS.

2999. Speech concerning heavenly truths was held with me, from heaven, by means of a certain general undulation : thus by means of the unanimous agreement of many (to this effect), first that they have no need of confirming things to confirm heavenly truths, when they are in them, just as there is no need of philosophies to think analytically, no need of sciences (knowledges) of the muscles to (perform) actions ; but that all these things they possess from the Lord. As respects confirming things, that this may be tolerated in the world on account of men who are of such a character that truths are confirmed by means of sciences : yet (only with him) that still believes truths, though he cannot confirm them : on the other hand, with some, they obscure the human understanding : with others cause doubt concerning truths : with others cause a denial thereof : I do not remember what else followed : the world of spirits is not permitted to cover up these things as they (now) also do.—1748, August 30. That angels are in the knowledge of all confirming things is sufficiently evident from one example (mentioned) previously concerning so many differences which were enumerated.

CERTAIN WHO FROM THEIR OWN (*propriis*) STRENGTH WISHED TO DO
GOOD.

3000. Certain (ones) when I supplicated the Lord's prayer attracted all the sense (thereof) from me to themselves, so that

I could not be in the sense, consequently not in the perception of the things which belong to the prayer, as at other times. Therefore I had as often to desist in the beginning or in the midst of the prayer: for they who attract the sense to themselves wish that I may serve them as a slave and instrument, and that they might be masters and so pray through (by means of) themselves, but not in society, with me happened as often as (as was the case when) good spirits, angelic spirits, prayed with me in society, when I perceived, as I have previously mentioned, an attraction to the Lord, as from the Lord. But this also with variety, to wit: that (they were) received into the society of the praying (*supplicandi*) because (they were) good; yea, from leave as was also perceived. But when it occurred without such sensible reception (as occurred) when (it was prayed) by angelic spirits: (for) it was (prayed) at the same time with angelic spirits, then there was an elevation (of the prayer),

3001, but to those who wholly attracted it to themselves, so that I could not be present: these were not good: considered me as a lifeless instrument, and themselves alone as alive. Wherefore because they abstracted all the sense (thereof) I had as often to cease and come to an end. Some of these did not do this from a bad heart, because they wished to pray. To-day they desired not to be so disposed (tales), but to leave (the prayer) to me, so that they could also be together (with me); this, because (as) was plainly perceived, they wished to do good of themselves, and, nevertheless, I had to desist. From these things it may be evident how the matter stands, when man or spirits wish to do good of themselves, that they cannot, and that it was plainly perceived from these things, and that there is no effect (efficacy) (in such attempt). So much does proprium inhere.—1748, August 31).

CONCERNING THE FORCE OF INTUITION IN THE OTHER LIFE; THUS,
CONCERNING THE FORCE OF INTUITION THROUGH FAITH, AND
THE PERSUASION OF THOSE THINGS WHICH ARE OF FAITH.

3002. (It was shown me this night, in wakefulness, and at (in the) morning, what force, intuition, along with persuasion, has in the other life. There was a certain one who supposed that by intuition directed upon others he could lead them and bear them away wherever he wished, which (thing) is so common in the other life, that by means of intuitions they can allure others to themselves, and adjoin their thoughts to their (own), thus also call together many. There are innumerable things besides

which intuition effects. Such is the dragon's when he wishes to call together evil doers; such is theirs who excite others to be present. Hence, therefore, it is a very common magic in the other life; and spirits suppose that they alone can do all things by means of such intuitions. Many things could be said about this.

3003. A certain spirit (was) persuaded that he could effect everything by means of the like intuitions, because (these) exist from permission. Wherefore he had so much habituated himself to evoke other spirits and attract (them) to himself by means of such intuition, that from the habit (*assuefactione*) he has entirely put himself in the person of another, so as to believe that he is, as it were, other (persons) as is usual with those who are mad, and those who are insane, and so are secluded from human society in the world. He now (acted) by means of such a strong intuition, as to be, as it were, persuaded that he was the person of another (*ejus*); and this with variation, the intuition being directed upon many, all of whom were so adjoined to him that they could not have drawn back; and they seemed to be with him in the place where he is, yet in the lowest earth. There also are presented those upon whom he has so persuasively fixed (his) intuition. Wherefore his persuasive intuition was perceived by me, as Laos som kommer utur led, som intet kan wrida tilbakars; thus he is similar to those mad in the world; which also was confirmed. They also, whom he thus attracted, complained that they could not be liberated. He had no effect (*efficaciam*) upon those who were in true faith.

3004. Hence may be concluded, of what avail is intuition, which is a magical intuition, or the magic exercised by the ancients, especially the pythons.

3005. Hence may also be known what (is) intuition, through faith, and what (is) faith; for some suppose that faith is of nothing, and yet intuition by faith can effect all things, and (there is) an intuition of all things that pertain to faith, with persuasion. But faith is of such a nature that so much of intuition in the Lord (as comes) from man, or from self, so much does it recede from the Lord, and is of no efficacy, but so far (as it comes) from the Lord, so far is it efficacious. It is similar with the persuasion of what belongs to faith, otherwise they are like that mad man; it is an insanity not unlike theirs who supposed they were God the Father, and God the Son, yea from insane persuasion; also (like his) who supposed he was Charles XII. These were put amongst the mad; they also are similar, who wish to acquire faith to themselves from their own (*propriis*) strength.—1748, August 31.

3006. That insane (spirit) of whom (I spoke) above, because he was evoked by similar (ones) to infest me when asleep; which is wholly forbidden (to wit): that they should lay in wait for man asleep, was cast down from a certain upper place, and to the lowest (part) of the earth, and (was) there bound to a certain long stake, or fixed axis, and there bound around, and stretched out as if he was the axis, and not a spirit. I also was drawn into such a persuasion; and then he was thence put back into his place, so that he might live secluded from the society of others, and amongst such as are of similar phantasy, so that every one should infest the other by similar phantasies and persuasive intuitions. Hence may be concluded of what sort were his torments before they grew into disuse.—1748, August 31.

THAT MAN COMMITS ACTUAL EVIL (EVIL IN ACT).

3007. In the world of spirits (are) certain who in their lives cherished hatred against another, and yet in externals, put forward all modesty. (Their) hatred now burst forth, and it was perceived that so far as they have remission, it was grievous, and that never was such a thing apperceived in them during life.

3008. At length, they wished to cast the blame of (their) hatred on the Lord, that he had so ruled them that they could not have been different; concerning which matter they spoke much, with some small uproar (*tumultu*), because there were many who conspired. They were told that all actual evil comes from them, and all good from the Lord; but they still pertinaciously insisted that they had been of such a nature, not from themselves, but from the Lord. It was given to say with spiritual idea, that concerning these things, a thousand volumes can be written, and all, as it were, confirming. But still the truth is inscribed in ultimates, that all actual evil (proceeds) from them, and all good from the Lord. It was also shown that so far as they have remission, so far they have evil and hatred. This (is the case) when they are spirits; in the life of the body (it is) not so. The conclusion was, that it is provided by the Lord, that thus they should do evil in act (*actualiter*), and that it is provided that they should not precipitate themselves into the worst death.—1748, August 31.

THE REASON THAT THE PHANTASIES OF MEN ARE, IN THE OTHER LIFE, TURNED INTO SPECIES OF ANIMALS, AND THE LIKE.

3009. There was insinuated into me the reason why many phantasies, in the life of the body, are turned into forms of

animals, and of many similar things, (so) that when they are inspected from the heavens, or there is influx, then (these phantasies) are turned into such animals and such forms, not different from what occurs in the world of spirits, (and) like as appears, from prophetics, and in sleep. (They are turned into such forms) as are the ultimates of order; such as also (exist) in the earth, and are the ultimates of representations. For instance (*sicut*), when a sorceress being inspected, was turned into a ball of serpents (*glomum serpentinum*); for correspondences are such that it cannot be otherwise, than what when borne through order from a corporeal life, which remains, and so still upwards, that in the beginning their phantasies so appear, otherwise, phantasies cannot be taken from them, and they reformed.—1748, August 31.

CONCERNING SPIRITS WHO WISH THAT THEY MAY BE BELIEVED TO
BE THE LORD.

3010. There was a spirit with me who stood on my head about the space of an hour, nor could anything else be perceived in the beginning, than that he was good; he spoke little, but (that was) from (his) thought, and not at all evil. At length when he spoke, he occasionally introduced into my perception that he was the Lord, which I could perceive from a few things in the beginning, because he stood upon my head; also, because this is common with those who are of the Lord, whereby is also insinuated perception of the Lord's presence, because the Lord (speaks) through them. But this spirit assumed this as an artifice (by art); and, indeed, so thus he induced in himself the persuasion, so that he could suppose himself to be the Lord; but inasmuch as such have been with me previously, and within themselves have a dissimilar (contrary) perception; which, however, was not then granted me to discern, (and) still it was given to know that (this one) was evil, therefore I spoke with him, as with an evil spirit, whereat he was angry and said,

3011, that with such art and such persuasion he has been able, previously, to allure good spirits to himself, and to persuade them that he was sent of the Lord, thus an angel (of the Lord). This, also, he attempted with similar persuasion (on me), but in vain, for he was detected. From which it may be evident that spirits are given who can induce with persuasion that they proceed from the Lord, and can allure into societies with themselves, many spirits who are upright, and do not know different; and yet these are evil, and, indeed, insane, as also it was granted to say to him, (and) that he supposed himself to be the Lord,

with mad persuasion, than which nothing can be more mad. It now occurs to my mind, that of such a sort are certain enthusiasts, and Quakers, who also were such after death, as to be persuaded that the holy spirit spoke with them, because they suppose (he is) from the Lord, who persuades himself that he is the Lord, when yet this is not a proof of the presence of the Lord, but is a truth of faith concerning the Lord.

3012. The same spirit, when he apperceived that he was detected, and spirits around him were instructed concerning the truth of faith, wished to extricate himself from their society, which he had also learned to be expert in, by modes of his own, through various projections of his body, and turnings to the right, to the left, directly, obliquely, in various ways; and when he was told that it signified that he wished to snatch himself away from (their) society, for he could not practise upon those who did not acknowledge him for the (a) spirit proceeding from the Lord, the same confessed that he had learned to do so when he wished to drive away those who (were) with him in society, then afterwards to call together good spirits, who believe him to be of such a character. In other respects he could be quite acute, and of apparent intelligence, and angry because I told him that the more intelligent he seemed to himself, the more insane (he was).—1748, September 1.

3013. He also said to me, that he did not therefore wonder that spirits speak with man, because he also is of such a character, but did not believe that there was such speech, as in my case; hence, also, it was given to know that he is a Quaker, or Quaker spirit, which is the same. They suppose that they alone speak with spirits, or as he now wishes, with angels.—1748, August 31.

THAT SPIRITS DO NOT HAVE LIFE UNLESS THEY ARE PERMITTED
THOSE THINGS WHICH THEY DESIRE.

3014. I perceived that they were discussing (*agerent*) among themselves concerning this; that the life of spirits consists in their cupidities, without which they could not live, therefore could not be present among others; which was also shown them by various things which came more obscurely to my perception: and they acknowledged that if each one was not permitted such as agrees with his cupidity, that they could not subsist amongst others, thus could not live; from which it may be concluded, that the Lord bends every one by means of his cupidities. I have previously spoken with them on other occasions (*alioquin*) concerning this, that their life consists in being permitted these things, and that otherwise they could not live, unless permitted to do according to phantasies.—1748, September 2.

CONCERNING THE IDEAL SPEECH OF SLEEP. A REPRESENTATIVE
VISION CONCERNING THE QUAKERS.

3015. Speech was held with me in a state midway between sleep and waking, yea, by means of such ideas as cannot at all be expressed ; for like as I have heard at other times (*alioquin*), they bind (*alligant*) (their) speech to anything whatever, which (speech) cannot afterwards be described, although I perceived it plainly in that state. This speech of sleep belongs to evil spirits of the interior world (((or to interior evil spirits in sleep, therefore is also inexpressible, but it never contains anything in itself. Wherefore it was afterwards represented to me by rubbish and many like things, which were poured out from a certain vessel, for they illy cohered, and (pertained) to no thing, although (the speech is) inexpressible. The intellectual (principle) of the things which (are) in this speech is also represented by the rear parts of a horse, which I plainly saw ; for there came a horse whose anteriors did not appear, but when he turned his rear parts, these plainly appeared to me, and it was perceived or said, that the intellectuals of those who are in this ideal speech of sleep, are thus represented, for they have no true intellectual (principle). Such, perhaps, is also the intellectual principle of those spirits who are Quakers and suppose themselves alone to be led by the Holy Spirit.))))

3016. There was also exhibited a representative to me, in sleep. I seemed to be elevated to the ceiling (*tectum*), and to stick there by the head, and so to rest tranquilly ; afterwards, to be let down, and, in midway, to be securely led around (*circumduci*). From this circumduction (I was) let down on the table beneath, where a certain woman sat and ate from a dish. The circumduction took place and was afterwards changed into the dish, wherein was food thus made, which was eaten. I supposed that they thus understood that they have acquired a miraculous food ; but when that dish was carried away, which was (done) by another woman, serving, they did not perceive that (it was) a new dish, and that the food was miraculously formed there ; whereat I greatly wondered, and when I tasted what it was, when (she) carried it away from thence, there were (it was) peas (*pisa*) ; (*seu grön ärt cum pisce*) ; hence may be apparent what is the nature of their representative ; but what is signified by the vision of sleep, I do not yet know. I perceive that it respects Quakers, to wit, that they do not know (that) anything is ever miraculously insinuated by the Lord ; and although they do not perceive it, yet it is given to them, to wit, probity of life, and (*oprigthet*).

3017. (((In order that I might know how that inexpressible speech of interior spirits differs (from other speech), it was told me that it is wholly different with what falls among (to) (*ad*) interior good spirits, and that (this speech) falls from heaven to interior evil spirits; that it might be known of what quality is that which falls (flows) (*laberetur*) through heaven into interior good spirits. I saw, in wakefulness, a certain virgin, who walked with another (person) or man not seen by me, whom I perceived to be her lover. That virgin was seen only at the back; she was clad in a common garment of light yellow colour (*albescence flavescente*). This garment was neatly fitted to her about the breast, so that the dress (*habitus*) of the body was quite comely, but only the back was allowed me to see. Thus are represented those things which flow through heaven into the interior good spirits.—1748, September 1.)))))

3018. I also heard spirits speak from me while I was in sleep, scarce otherwise than when I was awake, but not with the ideas that pertain to wakefulness, (*sed cum non idea vigilie*). Just as was previously observed, when certain (ones) declared (anything) from me in the inferior earth. They speak in like manner, but still there is sleep in the speech, (and) so (it is) without efficacy.—1748, September 1.

THAT SPIRITS EXCEEDINGLY DESIRE TO BE MEN.

3019. In general, all spirits, when with man, do not know other than that they are men. But there are others who desire to be man, and thus to wholly occupy his body, and thus consider him with whom they are, as a nobody. Such have many times been with me and attempted much; some (act) more mildly. They were, nevertheless, affected with shame, in various modes; for they think they see their faces in the glass, besides other things. Thus are spirits withdrawn from that cupidity.—1748, September 1.

HOW INFLUX OF SPIRITS TAKE PLACE INTO MAN: CONCERNING INFLUX IN GENERAL.

3020. I have been instructed, that the case stands thus: The Lord inflows into the universal heaven, and world of spirits, not only immediately from himself, but mediately through angels into inferior spirits, and these into inferior spirits, and so into man. This is influx in general.

3021. Further, that all influx of the good and true is received

by spirits, according to their form, or nature: the good and true is received by the good: by the evil, good is turned into evil, and the true into the false, with all difference and variety according to their disposition and states.

3022. Moreover since man is the ultimate of order, therefore (his) ideas are terminated in his memory, or in the material ideas of his memory: and since all ideas are there terminated, even (those) of spirits and thus (these ideas) are the recipients of the ideas of spirits, and a continual nexus of order follows up to that point, a spirit cannot suppose other than that ideas begin in himself, and from himself, when yet his ideas are in the ideas of man, wherein they are terminated, as may be evident from their appropriating to themselves each and all the things of man, and that they speak with his language, as if their own, and cannot know otherwise.

3023. Hence it flows, since ideas thus fall into the ideas of man's memory, and man's ideas are variously filled up (*impletæ*) (that) to every idea of his are adjoined innumerable things, which are proximate, which are contiguous, which are more remote as to distance, which hence are dependent: and such (ideas exist) in all variety according to states, and with a difference in every man, according to each one's phantasies. There are many other things, which cannot be so enumerated.

3024. Hence it flows, since there are many spirits, or spirits of different disposition, that one (spirit) or one genus, snatches up in the idea this that accords with itself: another genus, that: yea another genus what is distant thence, and because from its experience (it also knows) that it depends thereon, just as is the case with those who have seen excrements and nothing else, who aim at nothing but to learn magic thence, and (turn) every good into evil.

3024½. The more that ideas are closed from man, so that he only looks at one thing, as occurs, from persuasion (and) from cupidity, from his regarding himself and worldly things (for) thus are (ideas) closed from man, the less the danger: for then the ideas of spirits cannot be diffused to (over) many things, and so infuse in man evils in addition to what man has required to himself. But (with him) who is in faith, the less that ideas are determined to one thing, so as to be applicable to each point (*momentum*): that is, the more fluid, as I may say, is it with man, the better it is: and the less persistent and hard, the more easily is he bent by the Lord to all things which please the Lord, and to good.—1748, September 1.

3025. As long as man lives, the ideas of his memory are varied, changed, diffused to (over) many objects, constrained to fewer things through persuasions; in a word, he can become better

and better even till death. But it is not so with spirits. Besides it is thus with ideas, they can be diffused to many goods, so as to have other affinities, be otherwise conjoined, divided, and so contract new affinities, and so forth.—1748, September 1.

'(((CONCERNING A CERTAIN ONE WHO SUPPOSED THAT HE WAS ABLE TO DO GOOD AND LOVE THE NEIGHBOUR FROM HIMSELF.)))

(((I spoke with a certain one, who (was) on high to the right, at some distance, who said, that he can do good, yea (do) so from himself: but it was granted to tell him, that no one can do anything, save from will. If the will is not present, then indeed he can do apparent good: but this is immediately recognized as not belonging to the will. He said that he wished to attempt to do good, and so compel the will, then it was granted to say, that it was love, that rules the (will).)))

CONCERNING A CERTAIN ONE WHO SUPPOSED HE COULD DO GOOD AND LOVE THE NEIGHBOUR FROM HIMSELF.

3026. (A certain spirit of intellectual faith, I believe, supposed that he could do good from himself; to whom it was granted to say, that no one can do anything, save from will: from will comes everything that he does, and if and one still does good, and not from will, this is feigned (good), which is immediately apperceived in the other life, and not tolerated, because feigned; and if he should still do something good, that then he viewed something outside of himself, on account of which he did (so), therefore not from love. This was better perceived in spiritual idea. But still he supposed that he could have compelled the will to act from love, wherefore he attempted to withdraw himself, as it were, from the command of the will, so as to put himself into love, so that he might act from love in the will.

3027. Wherefore it was told (him), that he might attempt how he could succeed; therefore he sought for a society which was of such a character, to wit, (one) that was in love; and at last found (one), and said that he has found it; thus was raised up into heaven. I expected what would take place, (and) meanwhile spoke with the remaining spirits (to the effect) that if he was of such a nature that he can receive love from the Lord, he would be able to subsist amongst them, otherwise, that he would not be able. While we expected (what would happen), (he) was seen, or (they) were seen who rolled them-

selves from heaven ; which is a proof that they snatch themselves forth from a society because they cannot subsist there, as if (they were) in a sphere wherein they cannot subsist. He (is) now with (spirits) above the head, (and) says that he was there, but could not live there, but that he was greatly distressed, so that he greatly rejoices that he could thence have been liberated.—1748, September 1.

THAT GOOD SPIRITS, WHEN THEY ARE ANGRY, SOMETIMES BURST FORTH ALL AT ONCE (CITE) INTO SUCH THINGS AS CANNOT BE KNOWN TO BE DIFFERENT FROM WHAT (PROCEEDS) FROM THE WORST.

3028. It sometimes happened that I have noticed certain dreadful things, supposing them the effusion of the worst spirits, but it appeared that they came from the upright when quickly angered, and indeed for the reason that they are not admitted to do good, thus burst out into the opposite, through anger, as is also usually the case with an upright man when angry.—1748, September 1.

CONCERNING THE JOY OF FELICITY IN HEAVEN THAT THEY HAVE WHO GLORIFY THE LORD.

3029. Very many, now, of the good, glorified the Lord on account of His advent and their liberation from hell, and there was so much joy of felicity that some said they could not bear it.—1748, September 1. It was, as it were, a general glorification, so that certain in hell also desired to make glorification, as I heard from some who (came thence), but (they were) (it was) from those who (live) in privies.—1748, September 1. Next morning everything was in a state of tranquillity, so that I perceived nothing but a tranquil silence around me, which still continues.—1748, September 2.

THAT THE CHURCH OF THE LORD IS PROMOTED TO THE GREATEST POSSIBLE EXTENT (*ab plurimum*) BY THE EVIL.

3030. I spoke, in a tranquil manner, with certain (who were) in that tranquillity, or, I believe with certain apostles, hearing (to this effect), that the church of the Lord is promoted to the greatest possible extent, by the evil, to wit, by those who (have) other ends (than its advancement), yea, (have) self-loves for an

end; for instance, (is promoted) by apostles, whose mind was to judge the universal world; (and) by others in the world who have introduced the doctrines of faith, from causes that regard self and other things, as (was the case) (in) Sweden, England and elsewhere; further, (it is promoted) at this day with (among the) popes (*pontificios*) who preserve the doctrinals of faith in the Lord, for the reason that they may possess all things of earth and all things of heaven; for they know that they cannot be adored, and that (if) so, they would lose everything, and that were he called Supreme (High) priest (*pontifex supremus*) and not vicar, that they would thus lose everything. These things are permitted, for the reason that good (flows) thence.—1748, September 2. For a not dissimilar reason, the Mohammedan heaven, and the heaven of Jupiter (*cælum Joviale*) was opened by those who wished to seek another Lord.

RELATIONSHIPS (*affinitates*) IN THE OTHER LIFE.

3031. ((((((The communication of dispositions, and of each and everything in the disposition, in the other life, is wonderful, (and) is recognised immediately. This communication and recognition (acknowledgment) can not be described: especially (does this take place) in the heavens. The communication and recognition, and hence association, are related like affinities (relationships) in the world, to wit, that they are recognized as parents, as children, as brothers, as kin (*consanguinei*) and relations according to differences. The love is such as should be (might be) in life, according to all differences towards the nearest and the more remote, in order. The consanguinities and relationships belong to love, and its differences, which are indefinite, and the communications (are) so exquisite that they cannot be described; further, no respect at all is had to those who have been parents, children, kin and relations on earth, nor to any person, such as he has been on earth, therefore not to dignities, riches, or the like, which are worldly and terrestrial. These things were confirmed by those who are from the angels.—1748, September 2.)))))

3032. Certain (spirits) lamented that thus they would lose their (relatives). This flowed from the residue of bodily (corporeal) love, but the reply was made them, that they would receive thousands in their place whom they would love much more, and more happily; further, that (not only) ought all to acknowledge the Lord (as) only parent of all, as (does) (is the part of) innocence, but that the Lord is a father to all, and thus all who are for the Lord (in the Lord's stead), according to each

one's gift of reception, and also that they who are the Lord's are also in place of parents.

CONCERNING INFLUX.

3033. (When I treated (*ageretur*) concerning general and special influx into every one whatever; also, that every spirit and angel whatever, is a centre of influxes, so that myriads of myriads inflow into every idea, which man and spirit supposes a simple (one) or individual (*unicam*); then was it granted to certain who were capable of receiving, to perceive by means of sublime (exalted) spiritual ideas, that the matter is so. Amongst these were both Mohammeds, who now say that they have perceived it so as to have become wholly persuaded that the matter is so, and that no man, nor likewise any spirit, who supposes an idea to be simple, can even apprehend it (the matter); therefore cannot apprehend so long as heaven is not opened to man and spirit, so that such perception may be infused into them.

3034. Certain spirits who were not able to apprehend it, because it (heaven) was closed, said that they could not comprehend these things, (and) that such was the case. It was granted to reply to them, that in like manner they do not comprehend that one action, which is regarded (as) simple, exists from so many muscles, and so from innumerable motive fibres, and from myriads of purer fibres, and still less that to one action which is considered simple, the universal system of purer parts concurs, according to proximities and affinities, in a most wonderful manner. Inasmuch as they do not know this, and if they could not believe this which is so obvious and familiar, how can they believe that there is such an influx.—1748, September 2.

3034½. But here it was also given to perceive, and I marvelled thereat, that my respiration (was) then, as it were, taken away, to wit, that I left off respiration, and breathed inwardly. Hence I perceive, in some measure, that those spirits could have been able to perceive without disturbance (*turba*) from me; for external respiration was taken away, and internal (respiration) given. See what (is said) concerning these things in the lungs, (as to) what attraction and emission (are), if (the matter) (is treated) there.—1748, September 2.

3035. I perceived also that they were shown that the (an) idea of the societies in the world of spirits can be obtained from the consociation of the muscles in man, and that the communications of these, by means of fibres, and indefinite other nexus,

inflow according to affinities into every simplest action ; and that the respiration of the lungs is therefore changed into such, because it is the lungs which operates in general into the muscular system, as is known from those things which (are) written concerning the lungs.—1748, September 2.

3036. I also perceived that they spoke concerning four provinces in the body, which are general (*communes*) divisions (*partitiones*), and whose communications are wonderful, to wit, the province of the genital members, the province of the abdomen or subdiaphragmatic (province), the thoracic, where (are) the heart and lungs, and the province of the head, which (is) above, and that there is into all, a wonderful general influx by means of teguments, and (into) the most singular (minutest) things (*singularissima*) by means of the purest fibres.—1748, September 2.)

EVIL SPIRITS ARE THE CAUSE OF EVIL HAPPENING TO THEMSELVES.

3037. I spoke with spirits concerning this: that they cause evil to themselves, when they purpose (to do it) to another; therefore that there is thus (the evil) of retaliation, or that the like (evil) responds to them; for they plotted to do evil to some one, and it was reflected back, (*retorquebatur*) on them; they said, on account of the appearance, that the evil came from me and others, though it came from them, or self. They do not wish to be persuaded. Wherefore speech was held concerning that, and it was shown that if any one strikes his head against the wall, that it is not the wall's fault, but his own; and it was then illustrated by many things, that there is such a balancing of these things, and of the single things in the body, so that to every action responds a reaction; it is so in the least membranes, fibres, (and) the least particle of the animal spirit; and if there were not such a reaction, nothing at all could subsist, but would wither and grow infirm, wherefore there is perpetual equilibrium. It is similar in everything else.

3038. For instance, among men, such as is one, such is the correspondence of another, if not in external modes, yet in mind (*animo*); wherefore men know this well, and do not go beyond what they (others) allow, for they fear a corresponding evil from them; and this occurs with indefinite variety, according to each one's state and nature, as may be known to every one. So this is inscribed in nature, so that young chickens, yea, the smallest insects, resist according to insults and minds (courage) (*animos*). From these things, it is now apparent that the evil of punishment which they suppose comes from another, is from them-

selves, for such a response is given. If (it is so) in the least, and all things of nature, why not in the grand man (*maxime corpore*)? But in the world of spirits, such happens as in the human race. There is a different reaction in the heavens, for there on no one is any evil inflicted, but it is turned into good.—1748, September 2. (This) was shown by experience.

3039. Of such a nature are evil spirits, that they wish the good may never resist, but yield, so that they may be able to bring all evil upon them; but it was replied to them, that (the good) cannot but resist; and if there were no resistance, these would abuse their goodness, and aim to destroy all in heaven and earth; wherefore there is resistance, yea, the world of spirits is therefore such that evil is inflicted on them by evil, although the good seem to be together (with them), when yet it is not so.—1748, September 2.

CONCERNING ANGELIC FORMS.

3040. So frequently have angelic forms or choirs been with me, and been heard by me, that it has grown familiar, so I have not noted down each observed instance, as, for instance, that certain learn, without representations or ideas, to flow into such forms, in order that they may be initiated, and afterwards be amongst the spirituals and celestials; further, that choirs of Mohammedans have become so familiar to me that from the sound alone, I could have known (that the choirs consisted) of them. Besides other things which I do not remember, like as when they have inflowed into the sound of the mouth without speech.

3041. When I treated concerning forms, that therefrom is constituted the grand man (*maximus homo*), and, therefrom, the members or provinces are formed; and that they who are not initiated to act in society, as one, to the Lord's glory, are not in the grand man, I perceived indignation from the world of spirits, because they also were not amongst those who constituted the grand man; but the reply was made them, at first, to the evil, that they cannot be (there) before, like dung, they are cast on the earth, and thus that, like those things which serve for the sap of a plant or tree, have entered thence, then first can they be in society, or in the tree. The reply was made to others, also evil, that they cannot be considered in any other light than things which are let into the stomach, and are again cast out thence, as excrements, because they conduce not at all to nourishment. Such also would be the case were they admitted into such choirs or forms. Certain (ones) still insisted that they

wished to be in (societies), which was permitted, but it was said that they could not be, because they are so gross.—1748, September 2.

CONCERNING THE DRAGON.

3042. It is a familar habit with him, when he wishes to assemble the Jews, and so with them persecute the faithful, he seems to himself to go away towards the old Jerusalem, which is to the left, a little farther away (distance) below; he then, sometimes without any deceit, speaks one thing and thinks another; by means of the interiors of his nature or thought, he speaks with the Jews; by means of speech, (speaks) with another, which is a proof of his deceit, and he, to whom he is known, immediately knows it, as well from the speech, as the place where he is.

THAT AN IDEA REMAINS ATTACHED TO A WORD (*voci*).

3043. In speech into spirits, an idea of a word (*vocis*) is observed in the most exquisite manner; as well that a single (word) does not comprehend many ideas, as that when the word is changed, immediately, confusion is produced; for instance, when spirits are denominated (as) those who (are) in the world of spirits, yea, the evil, (then) none of the good wished to be styled spirits, and because it is only angels who are in heaven. So with other (words). Wherefore, when another idea is impressed on a word, and the former (word) changed, it produces much trouble in talking with spirits, therefore (such) words should have a constant use, as have the idea once impressed on them.—1748, September 2.

THE SPIRITS OF JUPITER (SAY) CONCERNING THE SPIRITS OF OUR PLANET (*telluris*), THAT WORSE CANNOT BE GIVEN.

3044. (Certain spirits of Jupiter were with me: at first they did not wish to come, because they knew that spirits here (were) evil: certain ones were still here, and it was permitted to spirits of this earth to act by means of evils inspired by their craftiness, by deceit, (and) openly: some of whose (arts) I perceived: for interior spirits were acting: I am in doubt, whether this be my first experience of them. Then the interior evil spirits acted into (on) them, and (these) sustained it a long time, for it was

(granted them) from the Lord; at last they confessed that they suppose that worse (spirits) are never given.—1748, September 3; for they perverted their imaginations and thoughts in such a manner, that (these spirits of Jupiter) were as if bound, so as to seem secure (capable) of being extricated as also I perceived within me).

CONCERNING THE SPIRITS OF JUPITER.

3045. (Spirits of Jupiter are with me, and wonder greatly that I am able to write in this way the ideas of their thought: (for they have related (*dixerunt*) previously, as also this day, the things which I wrote concerning them:) and inasmuch as reflection was given them, they reported it to others who also wondered that such a thing could take place. It was insinuated in them, that in this way, can the inhabitants of this earth be informed, and every one who reads knows it. This I perceived from their thought and not from (their) speech: from this thought or perception of their thought, I wrote these things: they also desired to affirm it with a still more subtle perception.—1748, September 3).

3046. The angelic spirits of Jupiter are in celestial perception, and thus it is granted to associate with them thought which cannot be understood by the interior evil spirits of this earth: wherefore they are highly indignant, and say they cannot live and also attempt to understand it; but this is impossible: yet they do not believe it. It was said that it is impossible for them (to understand it) for cogitative celestial speech is insinuated by the Lord, but (the speech) of those evil spirits derives its origin from them, and they are immediately revealed from (only) their thought, and endeavour, as to their quality and what they attempt.

CONCERNING THE NATURE OF EVIL SPIRITS.

3047. Interior evil spirits are of such a nature, that their wickedness and deceitful nature cannot be described; that, to wit, the least of the thoughts, that can ever be perceived by man, while a man is turned (by them) into evil with such skill, as can scarcely be imagined (*cogitari*): not only are they of such wickedness, that they turn good into evil, as soon as it appears, but there are also (some) who when they as it were smell that thence (proceeds) good, immediately turn it (into evil).

3048. I thought that thus no man could have thought what

was good, but I was informed that the good spirits are separated from the evil, so that where the good (are) the evil cannot be, thus with man who is led by the Lord, and with every one when he is in a state of faith: Also with me the like several times occurred, but it was permitted them (*eis* I think) to have with me their stationary (agents): they could not thus inflow with their wickedness apart from these (agents) as was experienced this day.—1748, September 3.

(THE SPIRITS) OF JUPITER, CONCERNING THE LORD.

3049. (When I wrote those things which (are mentioned) above, No. 531, I perceived that they did not wish that I should write of the Lord, that he is man and at the same time God: because they are ignorant what is God, or what is the highest, and that it is enough to believe him to be the highest. They greatly love and are rejoiced to have heard of a single (*unicum*) Lord, (and) that (he is) the only man, and that the rest derive from him, that they are men.—1748, September 3.

THE TRUE SPEECH OF SPIRITS.

3050. The speech of words (*vocum*) is not the speech peculiar (*propria*) to spirits, but belongs to men or the corporeal memory: but the true speech of spirits belongs to the interior memory. Of what nature it is, was this day shown me. It is thought, yea communicative (speech), and inasmuch as I have now spoken with them, yea concerning this, how all that which they can understand and perceive is their science (knowledge) although they did not previously know that they were acquainted therewith, for they comprehend at once, and as they comprehend, it cannot be but that (the faculty) (knowledge) is innate, and that it can be said by them as well as (by) another who says it: wherefore that speech is an interior speech, comprehending many things: for it is simultaneously intuitive (into) another's thought, and perceptive whether he is in such thought: which (thought) is of such a nature, as scarcely to mistake. In a word their (speech) is a communication of ideas, one of which cannot be explained by many words, and when explained is still but slightly exhausted (in extent): for it still has as it were an integral (whole) idea with itself, which is manifested. Such is the speech of spirits with each other. In a word, (this speech) is not words, but ideas of words, for every word has an idea which is of considerable extent, as is apparent from this,

3051, that the idea (belonging) to a single word, may be, and

usually is explained by many (words), and so with all (words) (((in the series of cogitative speech. This is wonderful, that spirits amongst themselves do not know, that there is such a speech, and that by such (speech) they communicate their thoughts: because they are without reflection upon the speech of words, which they do not know amongst (themselves) because they do not reflect thereupon, and therefore because it is natural (speech): and I now perceive, that that speech)))) of spirits is in man, which directs the speech of words, as I now perceive when I write these things: but (the reason) why man does not know it, and perhaps does not perceive (it), is because it is the natural (speech) of his spirit, which he does not know that he possesses: and that he does not know, or perhaps does not perceive that such is the case, is because (men) inhere, some in words, some in corporeal things, some in mundane (worldly) things, and then the faculty of understanding it perishes: I also perceive that in a company (of spirits) such speech of spirits appears like a faculty of speaking by words: I wrote these things (while together) with another spirit, who acknowledges it.—1748, September 5.

3052. Now the angelic speech is similarly circumstanced in a superior degree, as if (it were) a faculty: for that faculty cannot be given, unless it is still more interior, and comprehends many things in the single things of the idea. I apperceived that they instructed another: but do not know whether he perceived. I know this that hence spring generals, as was evident to me from many things, also that hence superabound (flow over) (*redundant*) the affections of many in general. I perceive the reason, why I could not be in angelic speech, to wit, that my spirit is in the body, and that spirits put on everything that belongs to my corporeal memory: wherefore it cannot be granted that I may be therein.—1748, September 5.

3053. Of what quality is angelic speech could also be perceived, that being induced to will on account of a certain use, but thence being drawn away. I perceived the use with (*penes*) me: but when drawn away, that there are many things therein, wherefore I could not perform use according thereto. These many things are distinct in angelic speech, but with me I could as it were understand nothing thereof. But spirits, who were not upright, wished to shun (this) speech, as I also perceived from nature, only that they do not admit anything that proceeds from heaven: they can afterwards know the reason, but not at that time, because (they act) from nature. If they brought forth their reason, and said for what use they can afterwards (know) from many things, but these are only fictious confirming their principles.—1748, September 5.

THAT THE LORD RULES THE UNIVERSE.

3054. I have perceived in spiritual idea that the Lord rules the universe, and that wood-cutters (*lignarii*) and sawyers (*serrarii*), and others, when in the sphere of faith, so far as they place merit in themselves, so far do they grow cold, and fall to phantasies, or lives, according with their fantasies; further, I have understood that the sphere of faith, the sphere of interior, more interior and inmost things, inasmuch as it is divine, is the sphere itself of goodness and truth; wherefore it is a universal (sphere); so that nothing is given in the universe which does not exist thence.—1748, September 5.

CONCERNING THE SPIRITS OF JUPITER.

3055. (The spirits of Jupiter have been with me for about three days; they have their subjects with me as previously, for the sake of communication. These subjects were upright, hardly caring at all for what the evil spirits of Europe might introduce (*inferrent*). Occasionally they were astonished at something (and) related it to the society of their spirits, receding a little; but what they related I was not so well able to understand, nor the European spirits, for the speech was by means of interior thoughts.—1748, September 5).

CONCERNING CERTAIN (SPIRITS) WHO SUPPOSED IT WAS PHANTASIES
THAT I CONVERSED WITH SPIRITS.

3056. Certain (spirits), also known (to me), were several times afterwards, raised into a superior (higher) region in front, and seemed to me (to be) behind a cloud, hence directing what I should think, and so supposed that they are great above others, and more learned; for such is permitted to those who have the phantasy that they suppose all others can be directed by them.

3057. (((When this was done by them, twice or thrice, they came into phantasies, which they also possessed in the life of the body, that speaking with spirits is a phantasy, so that they have not believed that any one spoke with spirits; therefore that spirits are not given; this was implied. Wherefore also, when they were in a similar state, and at the same time wished to inflict evil upon another, they were immediately snatched up to the highest place above the head, and suffered the same which they intended for another, which was to appear as if

their garments were torn, (this) also to themselves. Meanwhile they were held in their)))) phantasy, which they wished to derive to others, and so draw others into punishment, with themselves, and so substitute others in their place, which is contrary to love of the neighbour; and they were held in (that) state, of deriving (of their phantasy) into others, and so of a sort of deceit, the counterfeiting of others, which they did for a long time, until there appeared to be an abatement (*diminui*.) The derivation into others was manifestly known by their keeping others in their mind, and so wishing to take them away with themselves; whomsoever (their) mind laid hold of they took.

3058. (((At last I spoke with them where they were, in (that) very high (place), representing (*referentes*) to me, that because in the state of the body they were such as not to believe in spirits, nor that any one could speak with spirits; they then thought in a similar manner because they were in that state. I told them that we should believe in (our) senses—for instance, in sight, smell, taste, hearing, touch, and the thousand varieties (of my experiences), lasting now almost three and one-half years,—a thing to be believed, because it is so, (and) that I now write the same in their presence, which no man could do unless he was at the same time with spirits; for thus to write these things cannot be given by any one in another manner; at length they for once confessed that it is the case, that I speak with spirits.—1748, September 5.

3059. Hence may also be inferred how difficult it is for a man to be able to throw off the phantasies which they had contracted and confirmed in the life of the body, for it could not but be most thoroughly known to these, as a matter of science, that they are spirits.)))))

THAT THROUGH THE PHANTASIES OF OTHERS, SPIRITS SCARCELY KNOW OTHER THAN THAT THEY ARE (IN SUCH A PLACE) AS THEY ARE REPRESENTED.

3060. When the phantasies of some excite others, then it usually happens that he who is excited by another's phantasy hardly knows other than that he is of such a character, or is there, when yet this is not the case, as is also granted him to perceive, sometimes more plainly, sometimes more obscurely. In like manner, it now also happened, when some were excited by those who were on high, then they who were excited scarcely knew whether or no (they were) there; but it was granted to perceive that it was their phantasy. It also several times happened to me, that from the phantasy of others I was amongst them; yea, so that they did know other (than) that I led them,

thus by ways like spirits, and presented them at the same time in many places. Inasmuch as I did not know that it was a phantasy, and afterwards told them that I am in bed; therefore, I, as it were, saw myself with them; which (phantasy) nevertheless often returned to me, from what cause I do not yet know.—1748, September 5.

(((((THAT THE LEARNED OF THE WORLD ARE NOT PERMITTED TO SPEAK WITH SPIRITS BUT AT THE PERIL OF LIFE.))))))

(((((((((I spoke with spirits, and it was granted to perceive in spiritual idea that it is most dangerous for any learned person, who is imbued with phantasies, to be able to speak with spirits, or any revelation disclosed to them, and this for many reasons.))))))))))

CONCERNING THOSE WHO WISH TO ENTER INTO HEAVEN, WHEN YET THEY ARE NOT IN THE LOVE OF THE NEIGHBOUR.

3061. (((((It was granted to say that for those who are not in the love of faith, it is as dangerous to enter the angelic heaven, as to enter flame or to the greatest torment. Certain (ones) did not believe this, although it was granted to insinuate through thought, that they whom the angels only inspect, and who are in contrary things to faith, seem to themselves to be turned into a ball of serpents, therefore into dreadful things. Certain ones on high, to the left, paid no regard to this, that the angelic sphere is of such a nature, that they cannot even approach it: wherefore they desired to, and it came to pass that angelic spirits immediately (*cito*) reflected upon them, so that thence the interior)))) (((angelic sphere touched them, whereby they were so smitten, and drew back, and were struck with such anxiety as almost to despair of life, as is usual in the life of the body. They were hence instructed how dangerous it is to approach heaven before they are prepared by the Lord, for receiving the affections of faith. Wherefore, also certain ones said that they never wished to aspire to heaven before they are prepared by the Lord.—1748, September 5.)))

THAT THEY WHO ARE ESTEEMED MOST LEARNED IN THE WORLD, AND SEEM TO THE WORLD THE MOST ENLIGHTENED IN THE WORD, HAVE CONCEIVED A FALSE IDEA RESPECTING HEAVEN.

3062. ((((((((((Every one may (can) wonder at this, that those who in the world seemed enlightened above others; from the

Lord's Word, have conceived a false idea respecting heaven, to wit, that they suppose when on high they are then in heaven, also that they can thence rule (direct) the things which are below (and so be in self-glory and eminence above others, as was shown me: for from fantasy conceived in the world, they are brought up on high, and are permitted, as it were, to direct thence, something in the lower (regions), and thus suppose they are in the heaven of their phantasy, when yet the reverse is the case.—1748, September 5.)))))

THE REASON WHY SPIRITS ARE BORNE (CARRIED) ALOFT, AND (THEN) DOWNWARDS.

3063. The reason why spirits are borne aloft, and (then) in a moment to a great depth, whereat they marvelled, is as I have now heard, that there is merely a change of societies adjoined by the phantasies of others, who, as soon as they desist, fall back into (their) former society. Sometimes the phantasy of one, together with his associates, forcibly puts another aloft or below (*profundum*): but this is only an appearance: but when their phantasy adjoins them, then the translation is according to the phantasy.—1748, September 5.

THAT THE QUALITY OF A SPIRIT MAY BE RECOGNISED FROM A SINGLE WORD.

3064. (This was demonstrated to me, to wit, that should a spirit only speak the word true, then I possessed evidences (indications) of true kinds, to wit, from the sound, and from the idea. The sound has its differences to an indefinite extent, just as may be apparent from the sounds of men's speech, that the variety is indefinite, as of faces. Every one knows this. Another evidence (indication) belongs to the idea of the word true or truth: it could be at once apparent of what quality is his general (*communes*) idea of true, whether generals or few things are therein: whether there is simplicity in the general (idea); whether pity is in the general (idea): whether a tranquil or infantile or innocent (principle is therein), which is a general indication (*indicium*): further, whether (the idea) was closed or open: that if aught is insinuated from heaven, or by the evil into the idea, what he derives from himself.

3065. Also whether the idea is somewhat full (*plenior*): whether much knowledge (pertains thereto), and of what quality: also whether but little knowledge (pertains thereto),

whether in that state, knowledge of the true, or knowledge of the false (pertains) to that (idea) of the true. All the differences are indefinite in number: and, moreover, angelic spirits apprehend more things still, which are more interior: and angels, still more things, in each particular or universal. Wherefore, the quality of a spirit can be immediately recognised from a single word, when the Lord grants them to perceive: for in every idea is the man with variety according to state: and they also know how externals, to wit, sound, and the natural or external idea disagree with interiors. Besides, still more things in general, which cannot be so (easily) told.—1748, September 6.)

CONCERNING THE CHINESE

3066. A choir came to me in the morning, which I could not so (easily) distinguish (as to) whence (it came), because it was not yet granted to perceive thus the speech and representations of (that) choir; but that (it came) from Asiatic regions, and (from) where the Chinese (are), I can perceive from this; that they presented before me a kind of woolly animal, namely, a sort of goat; then, also, a cake (*placenta*) (made) from their grain; also, a sort of ebony spoon; also, that then they perceived thence how their celebrated (*notabiles*) cities are formed. As at Pekin and elsewhere, where (cities) are located (*ubi loci*).

3067. Hence it was granted to infer their quality in general, they are of charity, or moved by charity, as was granted to perceive from this: that as soon as I was eagerly desirous that they should approach, they were moved by that desire, and drew near; also from this: that when they supposed it was they alone who insinuated the things which I wrote just before, concerning ideas, and when told that there were also others who are indignant that they should say they alone (insinuated) (it), when yet there were many; they then fell into thought (to thinking), whether they have acted wrongly (*prevaricati sunt*) against the neighbour, in claiming these things to themselves which belonged to others; so that I perceived their commotion, which was as much of shame as of acknowledgment that they have injured the neighbour; also of many worthy affections which I cannot describe; for man cannot distinctly perceive the many affections which concur to one.

3068. As soon as I named the Lord, as Christ, then their thought manifested great repugnance, so that I could not have uttered (*educere*) it. I discovered the reason (was) that they have hence derived with them from the world (this repugnance), because in the life of the body they have perceived that the

Christians amongst them live worse than they do, (and) are not gifted with charity; hence was derived (*nata*) their opinion, and aversion, as it were. But when they perceived the goodness of those who were the Lord's, then they were immediately affected, being still ignorant whether (these) were Christians concerning whom they had derived such an opinion.

3069. It was granted to tell them, when they perceived that Christian spirits do not hold such an opinion of the gentiles, that they would exclude them, that in the other life there is no difference between those who are denominated Christians, or gentiles; only they are good, endowed with charity, and they love one another. This only avails in the other life.—1748, September 6.

CONCERNING CHOIRS IN GENERAL.

3070. (They can know) to whom the Lord grants to know, that there are diversities of choirs, and that each one may be distinguished by (its) sound, ideas, and representations; further, also, where (they are situated) in the Grand Man.

3071. Choirs are of such a nature, that all speak together, or have a similar idea, and similar representations, so that many make one person; hence their sound, and gyre.

3072. But the case is different with the subjects that speak. The subject speaks and acts as one, as far as possible; but others conspire (combine) with their thoughts upon (*ad*) one subject. They sometimes seem to themselves to speak, but this is rare; and they concur in thoughts, and these are then without reflection; they do not know other than that they constitute that person, or the same subject. This, however, is not the case.—1748, September 6.

3073. Several times it was granted me to be present with those who spoke; and it appeared to me that I led them, and they did not know it; afterwards they observed it; hence may be known how one leads another, and speaks with another, and nothing else is perceived than that he speaks in whom is the thought and attention.—1748, September 6.

THE SPHERE OF THE OPINION OF PROBITY, CONCERNING THE EVIL (AND) CONCERNING THE NATURE OF THE DRAGON.

3074. For several days there was given me a sphere of thinking (*opinandi*) concerning the dragon: that he is not so evil as many others, to wit, that he is indeed deceitful, but only exter-

nally. As often as I was of this opinion and persuasion, because his nature and (that) of others, and so his comparative quality were known for so long a time, as often as I was in this opinion and persuasion, and that sphere was directed towards the dragon, he then could not endure it, for he does not wish to be upright (*probus*), for he loves to be feared by all, and so to be able to command (rule) all from fear; wherefore, when he was in this sphere, so that he might not be feared, he was reduced into a state, whereof he spoke on several occasions (to the effect) that he is not able to endure that sphere, because therein were so many things that he did not wish; for instance, contempt, and many other things.

3075. Moreover, the dragon is not permitted to add to his evil nature many evils; as often as he adds anything, for instance, begins to be cruel, (to act) against conjugal love, and many other things, so often is he cast down from his place and punished, and so abstains; for he fears, greatly, that he may be cast down from his place, and so from his rule. He also plainly (*satis*) perceives that this will be the case unless he remains within the limits of his nature.—1748, September 6.

THAT SOMETIMES THOSE, CONCERNING WHOM IT IS THOUGHT, ARE IN
A MOMENT PRESENT.

3076. It was often observed, that as soon as it is thought concerning any one, he is immediately present, yea, in the thinker's (*suo*) place, as far as can be. I perceived the reason (to be) that then he is immediately borne away from the society, wherein he is, to the society that is thinking, in which I might be, or he might be, so that from his society he then comes into another; but as soon as the thinking ceases, he returns to his society; he is ignorant thereof, and wonders that he is so suddenly present.—1748, September 6.

THAT THE LIFE AFTER DEATH IS A LIFE TO WHICH THE LIFE OF
THE BODY CANNOT BE COMPARED.

3077. It was shown by living experience, that the life of spirits after death can be of such a nature that the life of the body cannot be compared to it, yea, (was shown) by this that in one idea is as much of life and light as in a thousand, and more of the life of the body, and thus shown, that the life of the body with its ideas is so obscure, as in comparison to be mere darkness; for it is the corporeals and sensuials of the body which obscure, and also persuade that the life of the body is life.

3078. At the same, it was then also given to say to evil spirits, that their life is no other than a life of beasts, for they act from instinct, and do not know other than that they live a life just like wild animals, which also act from instinct. The beast life (*ferina vita*) of evil spirits is worse and more obscure in this, that they are borne by instinct against the good, and the tone which they derive, or which soul they derive from their being born (as) men.—1748, September 6.

THAT SUCH VARIETIES OF ASPECTS, FOR INSTANCE, THAT SUCH HORRID, NEBULOUS, FIERY, ALSO BEAUTIFUL FACES, WITH OTHER DIVERSITIES, ORIGINATE FROM THE INSPECTION OF ANGELS.

3079. The many diversities that exist, especially in the world of spirits, as regards their aspects, also as regards fires, lights, and very many other things, derive their origin from no other source than from the communication of the knowledges of faith, hence (are) various spheres of faith. It is similar with lights which (arise) from the sun: these lights are many, both as regards (their) degrees of extension (*intensionis*), and as regards many other differences. When, therefore, such light flows (*labitur*) into the world of spirits, then all who are not of (true) faith, but of false faith, appear to those who see them, like as wood-cutters (*lignarii*), and sawyers of grass; hence, since the sphere of faith has, in itself, that which was merited by the Lord, who alone is justice, and by him alone; therefore, they who place merit in themselves thus appear, and as they appear, seem to themselves to act.

3080. Hence their cold (*frigora*), hence the offensive smells (*fetores*), and many things, according to diversities of the contrary (principle). This may be sufficiently evident from this: if heaven only inspects a deceitful (spirit), he is turned into a ball of serpents, and so on with others. But they who (are) in their faith, and in that truth of faith or light which agrees with (their) sphere, these appear beautiful, with different beauty. So also in the lowest sphere exist various other things which are beautiful. Besides these, there are also lights which also introduce varieties. These things may be illustrated by worldly things, for instance, by the light of the sun; from which, according to the objects, appear various things, to wit, those which receive the rays inordinately, exhibit black, dull (*tetro*), obscure colours; but others are like rainbows (in colours); also the objects of vegetables (are) beautiful, according to the arrangement (*ordinationem*) of the subtle parts receiving the light of the sun.—1748, September 6.

THAT ONE SPIRIT IS LED BY ANOTHER INTO ALMOST SIMILAR THOUGHT
WITH HIMSELF.

3081. Spirits several times complained that they were compelled, as it were, to think of (*cogitare*), that which was the object in my mind (*penes me*) so that they could not think for themselves. Although it was many times left to them openly (*manifeste*) to unite in discourse with each other and every society (to act) by itself: also (were allowed to do so) not in an open manner (*manifeste*), as when they took counsel, and hastily burst out into such things as I have never thought of, and (were permitted) to collect and, as it were read my thoughts concerning other things; as many times happened. Still, when reflection was granted them, they complained just as (they have) this day, also that they were constrained to think of those things which were objects in my mind (*penes me*).

3082. Wherefore, it was granted to tell them, that it cannot happen otherwise, for such a thing also takes place in the world, and in every society; when one is speaking, the thoughts of others are held by (the thoughts) of (that) one, so that they direct the mind (*intendant*) to the same things, and think similar things. The like takes place in a great assembly, when one speaks; also in congregations, when the priest preaches, and so forth. Still more (is this the case) in the other life, where the ideas are fuller, when there is speech, and still more, because ideas cannot but be communicated. Still more because it is interiors which speak, and (there are) many things to allure the thoughts or ideas of others.

3083. (((Hence may also be apparent what is the nature of the communication of spiritual and celestial ideas in the heavens, where ideas are still fuller and still more incommunicable, and inflow from the Lord according to each one's disposition; and communication is caused by the Lord, who wishes all things good and true to be communicable.)))

3084. (((Hence is also permitted to know, how exquisite are the conjunctions of societies, and that if the least discrepancy occurs, it is known, and in proportion as there is disagreement, they are dissociated.—1748, September 6.)))

THAT MEN AND SPIRITS ARE DETAINED FROM EVIL, AND, AS IT
WERE, SUSPENDED AWAY FROM THE EVIL WHICH IS BELOW.

3085. It was granted me to know from experience, that I was detained by the Lord from the evil wherewith I have been

infested, so that if the least remission should occur, I would immediately fall into evil, and into danger, into evil thinking and acting, so that I appeared as if suspended from evil, which thus is below. Thus (I was) in an interior sphere, when evil was intended by the world of spirits. Hence it was given to know how good angelic spirits and angels are held, as it were, above evil, or within it, so that it cannot touch them. Therefore is man guarded, lest evil spirits inflow, when he is held in the thoughts of faith.—1748, September 6.

WHAT ARDENT DESIRE THEY WHO ARE LED BY THE LORD HAVE TO SERVE EVEN THE WORST, ALTHOUGH (THEIR) ENEMIES.

3086. (These good spirits) were among (spirits) of the worser sort from Gehenna, who infested me the whole night and endeavoured to kill me by criminal (*flagitious*) arts, so that I was twice aroused from sleep, and saw and felt their attempts and acts; at length, when morning came, these (good spirits), who were known to me, burned with ardent desire.—N. B. to instruct them, and do them good; for I perceived what was granted me to know, that they were led by the Lord. So also did those acknowledge who are in (*penes*) Gehenna.—1748, September 7.

THAT A CERTAIN ONE BEING INSPECTED BY (FROM) HEAVEN, WAS TURNED INTO INTESTINES.

3087. A certain stationary (subject) of those who were above me, and endeavoured all night to kill me, when I suddenly awoke, was inspected by (from) heaven, that they might know where and who those were who attempted to kill me. He was turned into filthy intestines, which I saw, and he acknowledged it. Who he was, whether their worst (spirit) I do not yet know. Hence is apparent what is their quality.—1748, September 7. Thus it is known that they are not of the deceitful, but of those whose magic acts.

CONCERNING MORE SUBTLE EVIL SPIRITS, IN A LINE WITH THE ZENITH, AT VARIOUS ALTITUDES.

3088. A certain spirit, known to me in life, who was imbued with a more subtle nature (arising) from a solitary life, (*ex solitudine*) he (when) with (*apud*) me, could speak according

to his nature with interior good spirits, and persuade them, not under his own person, but under another, so that they could scarce perceive otherwise; for it was so permitted and allowed by the Lord; hence can be known of what nature are certain evil spirits; but he was not amongst those who intended (proposed) the worst things, because he was held in that state.

3089. He supposed that he was so subtle as (to be) without the sphere of all, so that he supposed he could be injured by no one, still less punished. Wherefore he (was) raised up above the head in a line with the zenith, and spirits came there (who were) worse than him, and also such subtleties, and entered into his thoughts, and thereby harassed (*torquebant*) him, so that he said he was reduced to such perturbation (*confusionem*) and hence, a sort of torment, as can scarce be described; for at the same time that he was inflamed with the desire of thence extricating himself, that kind of torment was increased: he was thus instructed that spirits are given (as) punishers of evil, who are in a similar subtlety, so that thereby (therefore) he may not regard himself as safe.

3090. When he was told that still more subtle (spirits) are given, who inflowed in a mild manner, and thus overcame (*vincerent*) him by subtlety, he was raised up higher in a line with the zenith, and was there with those of whom he said that they overcame him, and could decoy him with hidden fascinations, as it were, of an agreeable nature (*blandis*), so that he was led thereby, still being ignorant they were those who insinuate themselves in the cupidities of man by assenting thereto, and thus enticing to evil. They dare not insinuate deceits beyond that point where they suppose themselves safe. They fear the loss of their life and license freedom (*licentie*).

3091. I was told that such are not permitted to be with man, because they lead him so secretly and privately into evil, that man can by no means know other than that it is so. Wherefore they are held (kept) bound, I think (near) in Gehenna.—1748, September 7.

3092. It was then propounded to those who were on high (in) the zenith, to solve this proposition. Who is alive? He that is led by the Lord, or he who is led by himself: for such (spirits), suppose that there is no life, unless it comes from themselves, and thus that he was devoid of life who (is led) by the Lord. They cannot think otherwise. Such was the proposition: that since they suppose that he who is not led by himself is not alive, and I believe that he who is led by himself is not alive. They should decide which is true. They deliberated and as soon as anything intellectual was granted them by the Lord, they perceived that it is the true life which (comes) from

the Lord, and that the life which (proceeds) from self is not a true life, because (it proceeds) at the same time from the evil and to evil: consequently that the life (which proceeds) to evil is a spurious one, and that the life (which proceeds) to good is a true (life). I understood that they perceive this, but still they sought for another life, so that they might extricate themselves thence.—1748, September 7.

THAT IN THE OTHER LIFE NO ONE IS EVER PERMITTED TO BECOME WORSE.

3093. That in the other life it is never permitted (any one) to become worse, was given to know from (the case of) the dragon: who, as often as he took up something new, that he might accustom himself to an evil, to which he was not previously habituated himself, was grievously punished (*mulctatus*): hence (his) horror. Wherefore he dare not (attempt it). Therefore, also, there are bonds of such a nature as restrain them from wandering beyond (due limits) (*ne extravagentur*), besides indefinite other things, according to the natural evil acquired by each one. Thus is it with all others: as (for instance) with those who are in Gehenna. They are there sometimes kept in freedom (*licentia*): but as soon as they wander beyond (limits), and endeavour to acquire evil, and affect (themselves therewith), then are they immediately in the fire of Gehenna: which is their interior torment: as it were (a torment) of fires (*igneus*), that cannot be described: whereby they are so deterred, and at length kept in such a horror thereof as not to dare to wander beyond (limits), but every moment that there is a tendency (*tendit*) (to wander) beyond, they are in fear (*timent*).—1748, September 7.

THAT THE FACULTY OF UNDERSTANDING (*intelligendi*) IS OF THE LORD.

3094. (There was) a certain spirit with me, (who) wished to practice craftiness. Inasmuch as he was evil, a certain one inquired why do I thus speak with the evil. It was granted to reply, that because he possesses the faculty of understanding (*quod quia, facultas ei intelligendi*), I speak with him, thus with his faculty of understanding, consequently with the Lord, whereat he being indignant withdrew. Hence I was instructed that the faculty of understanding (belonging to) men and spirits, is of the Lord.—1748, September 7.

THAT PHILOSOPHIC TRUTHS CONVINCE THOSE WHO ARE OF SUCH A NATURE (TALES) MORE STRONGLY THAN ANYTHING ELSE.

3095. (There were certain spirits) with whom I spoke, from philosophic truths; as that the principal cause and the instrumental cause, act as a single cause (*unam causam agent*): thus by spiritual ideas it was shown, that they who are merely organs or instrumental causes, suppose that they live, or that they are the principal cause, the active (*agentem*) living, efficient force; hence they who are of such a character, were so convinced, that I wondered as that although evil, they could thus behold the truth. Also in other respects when I spoke concerning a universal providence, that the universal is not (formed) but from things most singular, they were similarly convinced: also a philosopher, celebrated in his time, when he perceived the things which (are written) concerning forms, as to which (see) Nos. 649, 660, 676. But they who do not care for such things, are delighted therewith, not on account of the things (themselves) but that thus such (spirits) may thus be convinced. Wherefore they zealously lend their assistance thereto, so that others may be impressed.—1748, September 6 or 8.

(THEY) WHO HAVE REFERENCE (*referuntur*) TO THE SALIVA OF THE MOUTH.

3096. It was observed that nearly above the head are they who have reference to the saliva of the mouth: they speak tacitly with a sort of splitting (of speech), the saliva of the palate moving itself above the tongue: hence is the splitting of (their) speech. They serve to instruct others, just as the saliva to digest what is received into the mouth.—1748, September 8.

CONCERNING PARADISIACAL DELIGHTS.

3097. (((A little upward in front of the corner of the right eye are they who live a paradisiacal life, who enjoy such paradisiacal prospects of immense extent as can never be perceived by any man: with infinite varieties and brightnesses illuminating (the prospect). In a word, they who had been there, like as those who are now there, said that it is so entirely undescribable (*ineffabilis*) that they can (not I think should be supplied) present the unspeakableness (thereof) in the fullest idea of man. Pleasantnesses and felicities shine forth from each thing. In a word, they lack words to describe it; only that it is ineffable, and occurs with infinite varieties to eternity.)))))

3098. Some (who were) with me, were raised up thither. They doubted whether in the other life, as in the life of the body, light is given : further, whether the life is superior to that life, which belongs to the body : wherefore they were raised up into paradisiacal societies, and are still there : and they thence spoke with me ; but before they can be elevated thither they are prepared by the Lord, so as to be of unanimity (*unanimes*) ; wherefore others who desired it, could not be carried up (*aufferri*), for their ideas are not concordant, nor do they suffer themselves to be so affected that the idea of the rest might bend them.

3099. How they exist, this also was given to perceive, from representations (belonging) to the inferior world or world of spirits : to wit, that the Lord inflows through heaven into their imaginative and cogitative ideas, and inasmuch as they are in the Grand Man, thus in heaven, and the Lord inflows, there cannot but exist such indefinite beautiful representations, with variety to eternity, and this in clear light, and in the fullest life. So that the light of the eye, and its life in the body, cannot be compared (thereto).—1748, September 8.

CONCERNING A PLACE, WHERE (THERE ARE) CORPOREAL DELIGHTS.

3100. Towards the left below, at (some) distance : leftwards from the old Jerusalem, is a place where they practise such things as have been delightful in the life of the body, for instance, sports, dances, and the like. Into this place are brought those who come recently from the life of the body into the other (life), so that there they may practise such things, for such pleasures and delights as have been enjoyed in the life of the body, return and are permitted in order that (spirits) may be divested thereof. They spoke with me from thence, and it was given to tell them that such things are but external, that can scarcely be distinguished from internals, because they enjoy a perception of internals. For such (pleasures) also wither and become abominations, just like other external pleasantnesses, which decay (*putrescent*), yea, after a short time.—1748, September 8.

CONCERNING A CERTAIN ROBBER WHO WAS A JEW, AND WHO SUPPOSED THAT HE WAS ABLE TO TAKE AWAY FROM ME GOLD COINS.

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hence be apparent that sometimes they supposed themselves able to carry off the things which they saw. Even now, there was a Jew (one) of the robbers, to whom I showed several gold coins, who supposed that he wished to carry off these things, not knowing other than that he was a man and thus was able (to do so). ((Wherefore the coins were left for him to carry off and from phantasy he seemed to himself to have abstracted them. When I had showed him that (the coins) were (still) remaining, and (that it) was his phantasy, he was amazed and said that he now apperceives that he is a spirit. But I know that immediately (after), he still did not know other than before. Hence may be inferred the quality of life of evil spirits, after death. But when it is manifest to good spirits that (they are) spirits, reflection is given by the Lord, so that they may know more than that.

3102. Moreover the same (spirit), although told that he was a spirit, and the faculty of reasoning given him, still persisted in saying that he who sees and hears, is a man: so that he could scarcely be brought to believe that (he was) a spirit, for they never have (any) reflection but what the Lord gives them.—1748, September 8)).

3103. The first reason, why a spirit, in general, supposes himself to be a man, is, that reflection is not given him, (when) with (*penes*) a man who does not speak or reply to them: for speaking with a spirit is conjoined with this, that they reflect upon the other who speaks, so that they are not the man, but separated from the man; they (are) spirits.

3104. The reason that a spirit does not know other than that he is the man, although he does not see through the man's (*ejus*) eyes, and hear through his ears, is, that he immediately puts on everything which belongs to men's memory, as if his own: and he who puts on the memory of a man, also (puts on) the man: for man is not constituted a man by his body, but by his interiors. To me, it is evident from many experiences, that they have entirely put on my memory. But they do not possess the interior memory: that (is possessed) by the angels of the Lord who rule (direct) those spirits, who are below just as they (who are) with the inhabitants of Jupiter, where are two around (about) the head, and rule (direct) the chastising spirit, who does not know other than that he acts and speaks from himself. When man reaches that point, that his interior memory is directed (ruled) by interior evil spirits of the world of spirits, a thing never permitted, then can man no longer live.—1748, September 8.

THAT MAN KNOWS MANY TRUTHS; BUT HE DOES NOT ACKNOWLEDGE THEM, AS SOON AS HE REASONS.

3105. It happened on several occasions that, to those who have preached heavenly truths in life and zealously inculcated them, it was demonstrated, in the other life, that they denied them, because they have been in a state of reasoning concerning them: for instance, that the Lord directs them by his Holy Spirit; this is zealously urged by preachers, and they pray that the Lord may direct (them) by his Holy Spirit, may dictate words to them, put in their mouth what to say; that he may be present and lead every one; that nothing (comes) but from him; that men have no power, and are like stocks in the act of regeneration: and the like. When the same things were demonstrated to the sight (*ad oculum*) of the same (preachers) to be so, because (they have been) in a state of reasoning, concerning them, and because their faith has been a scientific (faith), they as well as others, have been astonished, and denied (it) in heart: but when it was recalled into their memory, that still they have urged and preached these things during their life, yea during (their) preaching, seemed to themselves to believe: then they at once acknowledged and affirmed (it): from which it could be evident, that it was not a faith of the heart but of the memory: even when I thought concerning this that man was so created by the Lord as, while in the world to be also in heaven with the angels, and thus heaven be conjoined with the world, it happened that one of the preachers of his time said, that he could have so enlarged on these things by preaching,

3106, and with such persuasion, that all would seem to themselves persuaded, to say the least, that he had preached like an angel. But still, when in the other life it is demonstrated that such is the case, to wit, that I am of such a nature by the Lord's (will), that I can perceive whatever they say and do in the world of spirits, and through me in the world, it seems (*obvenit*) to them so wonderful, and so incredible, that they have said that they would never have thought this in life: besides other such (words.)—1748, September 9.

3107. Wherefore, when man is in church, and does not reflect upon the arguments which can be objected, he is both preacher and hearer in a very different state than when he is in arguments. For instance, as respects the life after death; who does not believe in a life after death, when he hears the preacher earnest even to sighs and tears: but who believes in the life after death, when in a state of reasoning. Certain ones were

thrown (*missi*) into the same state of zeal, as when they preached and heard in church. They were in a state of such a persuasion, but I knew that (apart from) (extra) that state, they are not of such a nature, but wonder as well as others, that such is the case, in every point (*in singulis*).—1748, September 9. Also in such a state have been famous preachers, for some space (*moram*) of time, so as to deem it impossible that man could have spoken with spirits, because they have held that opinion during life, so that if any one perceiving such a thing had told them during life, they would have wholly denied (it),

3108, and said that these things were illusions. Wherefore (while) in such a state, they have been with me, inquiring whether it is so, and then supposed that it is an illusion, and that I knew nothing, touching (*ex*) these things, although they do. But at last they were convinced, and led into another state, so that they might imagine (it) (*autumarent*). They are now also in a state of imagining (*autumandi*), but not in a state of believing.—1748, September 9. Sometimes, also, such persuasive preaching occurs (*datur*), that they who believe nothing, and think they are to die like brutes, then seem to themselves to be, as it were, elevated to heaven, but yet as soon as they go forth from the church, believe nothing, and on the other hand (*alioquin*), make sport of such things. That they are elevated to heaven, I perceived from a spiritual idea: also from living experience with certain ones.—1748, September 9. When man is in such persuasive state, and is elevated, then the Lord operates, and implants (*inseminat*), and conceals in their minds those things which are called remains: also at many other times, as when (men are) in misfortunes and temptations. This was now insinuated in my mind (*mihi nunc insinuatum*).—1748, September 9.

CONCERNING THOSE WHO (ARE) IN THE ZENITH, ON HIGH.

3109. Those who are on high in the zenith, are those who during life were hypocrites; in externals seemed to be angels, but inwardly are wolves, and use flatteries (*adblandiuntur*), as has been said. The mildness of their influx also shows this: but they craftily lie in wait: as often as occasion is given, and they see that man falls, they then assist with every effort, so that he may fall headlong. I spoke with them, and they are present when I write.

3110. These suppose that they are ruled by themselves, and not by the Lord. Wherefore, they are sometimes so punished (*mulctantur*), that their consociation which, as it were, resembles

one person, is separated. The separation (is effected), as I perceived, by the blowing, as it were, of certain who are below, near the buttocks. They are then dissociated, and act as many. This takes place with great molestation (to them), there is uproar amongst them, their complaint is heard, that they knew not what would hence result: and they then acknowledged that they are of no power whatever, though at other times (*alioquin*), they suppose they are able (to accomplish) everything. Those who are under the buttocks, correspond with those who are in the perpendicular line of the zenith, because they are of such a nature: but they who are below, at the buttocks (*adnates*), are borne away by the cupidity of punishing every one in a subtle manner: for they were not seen by me, but only perceived by such a mode of blowing (*insufflationis*) (as that) whereby (they were) separated.

3111. I spoke with a certain (spirit) concerning these: he said that I might tell these not to be so insane. It was given to reply that this is like telling a sick man to be well (or) a raving or (*similiter*) insane man to speak sanely; and that men are of such a nature in their thoughts, but only external simulation causes them to seem sane.

3112. Afterwards, this separation ceased, and they acted like a single (*una*) person as before. I spoke with them (asking) if they knew whether they rule themselves, for their mind (had just been subject) (is ruled) to (by) punishment: they said that they know that they are not ruled by themselves, because then there is discord. Then I inquired by what Lord (were they ruled): whether by the dragon: this they denied; or whether by somebody else. They did not know. They were not yet willing to say that (they were ruled) by the Lord: for they think that without concurrence (agreement) to one end, and without the Lord, by whom they are kept in agreement: they may (even themselves) thereby manage me, (and) that they are as it were, the man. Thus (thinks) every one: no matter how many there are. They are kept in such agreement. (This) is the end (that accords with) their nature. Such end does not keep them in agreement, but carries (brings) their souls one against another.—1748, September 8.

CONCERNING A CERTAIN PROUD SPIRIT WHO WAS INFLATED TO THE
HIGHEST DEGREE.

3113. There was a certain (spirit), although not amongst those of the prouder sort, (*fastuosiores*) but yet amongst those who have also puffed themselves (*inflaverat*, I think) up with pride,

in the days of their life. When the discourse and idea were touching those who despise others in comparison with themselves, and (suppose) it is they alone who live, and similar (traits), which could agree with his disposition (*ei*): for there are many genera and species of pride, according to phantasies (springing) from self-love and contempt of others, in comparison with self: on which account he was permitted to be inflated according to the phantasy, then belonging (*penes*) to him. He was (then) so inflated as to fill the universe, so that there was no more any space: so that he looked around on every side, where to go: but (there being) no longer (any space) anywhere (remains) therefore immovable: and so said that he could not exist (*esse*), unless restored to his original magnitude. Those who blew him up (out) (*insufflabant*), were at the hinder part of my head: thus a little above the head. The reason why he was so blown up (out) (*insufflatus*), was because (his) idea concerning the angels was, that they (are) wretched (*miseri*) (beings), and thus (are like) crawling worms. This idea also continued, inasmuch as such (spirits) as think they live from themselves, thus that they alone live, regard all angels as such. Wherefore, this was his punishment.—1748, September 10.

THAT MAN CAN NEVER BE LED BETTER (THAN HE IS LED).

3114. Spirits suppose that they could have been led differently, and so become better than they are, thus be kept from actual evils, and many things. The evil throw the blame on the Lord, but they were told that it is their fault. I perceived in spiritual idea, that they can never be led better (than they are): so that there are necessities every moment of their lives, as you may see previously (mentioned): and it was provided from eternity, and so provided that each and all things tend to our ultimate end, to be (that they may be) parts in the Grand Man, that is, in the Lord's kingdom. Inasmuch as this is not perceptible by them, on account of intuitions of particulars, it was given to perceive that omnipotence, or infinite power can so dispose; for even man can thus almost similarly lead man in some particulars, when he knows his evil nature or cupidity.

3115, so that he may say, that he cannot be led differently, but that such a leading is the best (*per optima*) unless he perceives otherwise that hence (comes) the greater evil to him, or evil and not good. Wherefore Infinite Power which sees each and all things at once, and the future as present, can so dispose; and inasmuch as he is able, does also dispose; for the leading (of man) and the bending of evil, that continually tends to worse

and worse, may be understood (by this), that he who is evil desires (to proceed) into the worst, by thus wishing to lead himself: but that the Lord bends (him) to less evil and as little as is ever possible. In a word all the moments of life are necessities, because man is of such a nature, that he continually desires and aims to precipitate himself into the worst evil.—1748, September 10. . . .

3116. . . . (This is) illustrated by means of a certain one, who said that he knows what he wills. It was insinuated in him that he knows nothing else, than what tends to his pleasantness, and nothing besides. Wherefore pleasantness (was) represented by a yellow colour as it were, into which (he was) remitted: but was then detained a moment, lest he should fall therefrom. He (was) then actuated by another phantasy, and perceived, though I did not, that if (he had) not been detained, he would have fallen into his total destruction: therefore he no longer thus desires, that it may be remitted to him to fall into his pleasant things which he provides (foresees), and further, though evil, confessed that the Lord sustained him. In the thought of his fall, he is said to be now overwhelmed (*premi*) with much anxiety.—1748, September 10.

(THAT SPIRITS IN THE OTHER LIFE ARE NOT ONLY BEHELD IN FIXED (*certis*) PLACES, BUT THEIR BODIES IN A FIXED POSITION.

3117. Certain (spirits) appeared in their places, standing up, who have told me further, that they walked (could walk) and indeed with body erect. Some (appeared) as within the body, with their head down, and back of their shoulders up. Some (appeared) sitting, upon a throne (*solis*). Some also (appeared) sitting but not on conspicuous seats (*conspicue*). Some (appeared) otherwise: as comes from various causes. Sometimes certain (spirits) appeared, to lie stretched out, and so forth.—1748, September 10.)

(((((THAT ONE SPIRIT IS LED BY ANOTHER, ETC.)))))

((((((((((From much experience, it is known to me, that one spirit is led by another, and so forth, so that there is no one who is not led by another; which they also confessed, when it was shown to them.)))))

THAT NATURALS EXIST FROM SPIRITUALS.

3118. I spoke with spirits concerning naturals: that they

exist from spirituals, for the reason, that spirits are given who relate to (*referent*) the bladder, ureters and the like: and indeed was confirmed by this, which every one can know, that the acts of the body which are natural, exist by thought through the will, which are spiritual things. This is clearly perceived from spiritual idea, so that natural acts exist from such things as they do not comprehend, to wit, by thought through the will. So in every thing else.—1748, September 10.

3119. So those things, that exist in eggs, the seminal bladders (*vesicis*) and in everything else, unless they exist in like manner from the Lord, through spirituals in heaven, can never exist. These, because their causes are unknown, are called natural functions. These things (were spoken) also with spirits.—1748, September 10.

THAT THE GREATEST IN HEAVEN (IS HE) WHO (IS) LEAST.

3120. (((((((I spoke with spirits, who supposed, to be greatest in heaven, is, as in the world, to be the most powerful and opulent. But it was granted to reply that the greatest in heaven (is he) who (is) least: and (it was) granted to illustrate it by this: that the powerful aspire to earthly felicity, by increasing their power and the rich (by increasing) their riches, and their end is that thus they be more happy: for they desire to thus possess in mind, every pleasantness. This is their end. Since the least in heaven possesses the greatest felicity, it hence follows that he is the greatest.—1748, September 10.)))))

CONCERNING GENERAL RESPIRATION.

3121. A general indulation of heaven was perceived, and I was told that it is the respiration of heaven, whereby (comes) the respiration of men and of many things. It corresponded to my respiration about as 3 to 1: for such respiration goes out (*abit*) into endeavour (*conatum*), from which all things respire.

CONCERNING THE ODOUR OF HUMAN SEED.

3122. Several times was perceived the odour of human seed, and it was given me to know, that it is from those who represent (bear reference) to (*referent*) the seminal bladders (*vesicis*) and spermatic vessels.—1748, September 11.

CONCERNING A SUBTLE VEIL.

3123. There were spirits high above the head of the family of sirens, who acted so secretly (*latenter*) that it was not revealed (*pateret*) until after some time (*moram*). They supposed that thus they are free because subtle, as if in a purer (sphere). Wherefore (*quod*) they were told that they are not therefore free, and that their most subtle principle appears to them, like as to others, as the subtlest of all things. But inasmuch as they still continued (*pergebant*) to act thus, they disappeared as it were into a subtler (principle) (wrapped in) a sort of subtle veil, and were carried away, around the head as if once by one (*unius*) and downwards.

3123½. They supposed that they were not evil, as is customary with sirens; but it was given to tell them, that the intention for which they wished to be so subtle, prevailed in everything else, which end or intention was that they wished to be purer than others. Wherefore, however they acted, as that end ruled; every thing is still turned into such as favours the end, which consists in despising others.—1748, September 11: for they wished to ridicule others and to rule them according to their phantasies.

CONCERNING THE EXCRETORIES IN GENERAL.

3124. (((The cerebrum has its excretories, and each of the viscera has its excretion: certain of them serve for uses, for instance the salivas and biles: certain are cast out as excrementitious through the pores of the skin, and other enunctories, as the nostrils. There were certain (spirits) who were among the excrementitious things of the cerebrum, in front above, at a little distance opposite (*ad*) the right part of the nose. These as often as they had remission, brought down spiritual things to earthly things, and defiled them, according to use in life, beginning with spiritual, and bringing them down to earthly things, and then defiling them (therewith). The more filthy (earthly) things were, the more they had remission.

3125. But a little farther off, nearly in the same plane, whither they fled, were those who think and speak nothing but filthy things, and whatever is presented to speak about, they turn into something filthy, as is usual with many of the lowest class of common people, sailors, and the like. Of such a character are many in thought; but they are restrained by external bonds.—1748, September 11.)))))

CONCERNING PRAYERS.

3126. I perceived in spiritual idea, that prayers to the Lord, if made from conscience, as a duty, are then good, but if that thereby something is obtained or merited, it is not good, yea (*etiam*) is evil.—1748, September 12.

| THE VARIATIONS OF AFFECTIONS, WITHOUT IDEAS OF THOUGHTS.

3127. I have experienced without reflection, although (the same thing occurred) several times before, that affections can act and be varied, as to effect, without (apart from) ideas of thought. So that there are indefinite states of affections with their varieties and successions. These are the principles of thoughts which nevertheless man cannot perceive without ideas of thought : wherefore (he cannot perceive) that celestial states, from which spirituals (arise) are of such a nature.—1748, September 12.

CONCERNING SPEECH WITH SPIRITS.

3128. Speech with spirits appears to them wholly like the speech of men with each other ; and any one may wonder that they do not perceive other than that it is entirely the same. But still there is such a difference as between the speech of the mouth and the speech of thought ; so that thought, and not the tongue or mouth speaks, and that spirits at once perceive if (one) wishes to conceal anything, and if anything else is latent, whatever is simulated, if there is such, so that if (one) wishes to conceal anything, then, at once, do they the rather draw out his thoughts into the light, and if he simulates aught, he is immediately charged with falsity. Moreover, speech with spirits is fuller, so that whatever may be in the ideas of words is more fully disclosed, besides many things which (I have said) previously concerning spirits and ideas. This (is written) in presence of those who could not perceive other than that the speech of spirits and men is the same ; yea, if man should thus speak with man, in such a state as he is, his brain (*cerebrum*) would in a few minutes be distracted and become insane.—1748, (September) 12.

3129. Wherefore spirits are in a more perfect state than when men, in order to be of such a character ; for they are thus kept by the Lord ; with nearly (the same) difference, that there is

between hearing, and sight separate from hearing—which they derive from this, that the memory of particulars is separated from them; from which if they should think in the other life, at the same time they were with other spirits who are in ideas, the memory of particulars would be so burst asunder as to become wholly insane.—1748, September 12.

3130. Wherefore, the speech of spirits also flows into the speech of man from the interior, and therefore no man hears it, although it appears to him and spirits that it is similar, and thus that men might hear it, since the speech of men inflows externally through the ear.

3131. Hence, it may also be apparent, how those things which inflow from the interior and those which inflow from the exterior, concentrate themselves into the ear, yea, also into the tongue.—1748, September 12.

THAT THE SPHERES OF SPIRITS AND SOCIETIES ARE ALSO REPRESENTED
(*sistantur*) BY ODOURS.

3132. As soon as any spirits call, then they who are there, the Lord thus allowing, are perceived as to their quality, as well the celestial as the spiritual. This happened many times, for it is immediately insinuated what is the quality of his life and of his faith. The same, when the Lord so allows, are also represented by odours; yea, perceptible (*sensibiles*) by spirits; as well by odours of vegetable things as by animal odours, or the various (odours) of the body; besides spheres of terror, fear, sadness, anxiety, as (was the case) to-day, on account of which they fled away; also (thè spheres) of greatness of mind, which are various (*quæ variae*, I think).—1748, September 12. There are also mixed spheres of thoughts and affections, for instance,

3133, that the dragon cannot bear it, when they believe him to be less deceitful than others, and more upright than others; because he desires to command all; he sometimes complained of that sphere, and betook himself elsewhere; in general evil spirits cannot tolerate the sphere of faith,—wherefore, the perception of spheres is taken away, diminished and increased by the Lord; and so the spirits to whom it is repugnant fly away as also a spirit now complained. When they wish to explore the angelic sphere, as to what and of what nature it is; it so penetrates the interiors of the spirit that he is turned into such things, and thus appears, as they are represented, like clouds, flamy, white, black, and many things; also into animals according to nature and state.—1748, September 12.

THAT SPIRITS SPEAK THOSE THINGS WHICH OTHERS THINK
INTERIORLY.

3134. It is known that there are subjects who speak, and he who speaks, speaks from the thoughts of another; which was now plainly shown me when one spoke, and I thought him to be a certain one, when yet he who spoke was not so; immediately another said that the subject spoke the things which he thought interiorly, which could not be prevented. Hence, it may be manifest that these things which subjects speak, are the thoughts of others, as has been observed several times previously. —1748, September 12.

A VISION CONCERNING MORE SUBTLE MAGICIANS, AND THOSE WHO
ARE RASHLY DESPERATE.

3135. There first appeared to me a bunch of large red grapes, upon a plate, at whose size I was astonished; then appeared to me a face in a window, from which I could infer that I would see something worthy of observation.

3136. Then a certain one (from) amongst the extremely audacious in the world, inasmuch as he could not, as he said, endure those things which had happened to him, being excited by fear of the loss of his reputation, which he was very solicitous about in the world, then took counsel to seek another Lord, as certain evil spirits (did) previously; but no matter what was told him; it was in vain, (as he was) obstinate for going, wherefore he withdrew (*elongavit se*) backwards (*a tergo*) more and more in mind in order to seek another Lord, and another heaven, where he could be without such loss of reputation, which was all that tormented him, together with other things which happened that he had to endure before he could enter heaven. Wherefore, he withdrew backwards more and more, and did not wish to return, although those sent to him said many things (to induce him) to return. The distance backwards was farther than I supposed could be given within the space of the Grand Man (*maximo corpore*).

3137. At first he came to those who furnished him everything sweet, so that they lived together in delights; thus in performing mutual offices, with such a life for an end, so that their life might be sweet; thus simulated friendships, for the sake of sweet conversations. At first he said that he has there found others with whom he could live. But it was shown me that they were interior magicians, charmers, and the like, who are

sent thither at first, when they came from the life of the body, so that similar things might be recalled, in order that they may be finally vastated. That they were of such a nature, was shown me, by means of an angelic view (*intuitum*) of such things. There appeared attenuated (*tenuia*) and bloody intestines. Hence was given to know that such are there at a distance backwards, who indulge similar things, so that they live for the sake of the mere end of thus enjoying a sweet life, and thinking they mutually love one another. But the end shows the quality of the love. In the other life, these are also devoted to magic arts, divinations, and the like.

3138. When he was told that they were of such a character, and that as he was unaccustomed in the life of the body to such things (he was so) afterwards, (that) he afterwards came into the soul and nature which he acquired to himself, then he removed himself farther and farther backwards, till he was told (that he was) at the bounds of the universe. He then came into the society of those who said that to die or live is the same, whether life or death, and cared nothing whether they lived or died. He then found such as are farthest backwards, and because (he was) similar in life, he was hence kept in that acquired nature, was then in his own life, and shouted a long time (*kackt folck*, *kackt folck*), and those with whom there was perceived no such thing, were of no estimation in his mind; he ran farther, and farther, and shouted *kackt folck*; and then was communicated to me the quality of his life, which was such, that the respiration was, as it were, in the greatest liberty, because (he was) with such as he is. Hence (came) his free thought (which, was) as it were, diffused into all, with the respiration entirely remitted (*remississima*) into the general principle of all whom he esteemed, as if he might be as one with them. Such was his life.

3139. I spoke with him concerning the nature of that life, to wit, that when they are in battles and dangers, they must not fear death, but outside of battles to have such life (springing) from persuasion that they alone are men, and worthy of living; this is mad. In like manner they are in madness in whom a false persuasion is induced like beasts, when they are so bent back (*retorquentur*) that they cannot be drawn back (*reduci*) any farther.

3140. Afterwards he returned in an instant, for distance of place and removals are phantasies in the other life; they are induced by magicians to whomsoever permitted.

3141. It was then also granted me to know that such esteem, above all others, them that are without fear, without reverence, and without shame.—1748, September 13.

HOW GOOD SPIRITS APPEAR WHEN INSPECTED BY THE ANGELS.

3142. There was shown me, as it were, a long porch, where there were many men and virgins. I did not (well) see or remember the decorations. I was told that thus appear angelic spirits; when beheld from heaven, that is, from the Lord.—1748, September 13.

THAT SCIENTIFICS ARE ALSO IMPLANTED IN SPIRITS.

3143. It was made known to me by experience, that spirits retain in the interior memory, what they hear, see, (and) perceive, just as men (do in) the exterior memory: but that they cannot recall these things, (but) only the Lord (can). It was made known to me, that they occupy the memory of some, so that they who have been the longest with me know better than others what has been transacted, with (in) (*apud*) me. Again, I perceived that it was also recalled into the memory of some what had befallen them after death, as (per instance) what they have endured, concerning which I had no knowledge: besides other things, which I do not recollect.—1748, September 13.

3144. Still more (is this the case) amongst the interior: for instance, amongst the angels, with whom remain the minutest things, according to degree of perfection: for the law is, that nothing is ever without a use.

THAT ANGELS CAN KNOW FROM A SINGLE IDEA OF MAN OR SPIRIT
HIS WHOLE NATURE.

3145. A certain spirit, when he heard that angels can know the whole nature of man, from but a single idea of a word, was astonished, and wished to be confirmed concerning it, through experience: wherefore an angel came to him, and disclosed what he perceived from a single idea of his, which however did not seem so (very) evil, and told him its quality; who, inasmuch as he had as an end, the glory of reputation and name after death, and indeed so much so, that no other man (could) more desire (fame) (the angel) showed him of what quality (was his idea), having found, to wit, that if he could have killed the universal human race, for only the glory of his name, he would thence derive the greatest pleasure, so that he had no mercy. He had acquired this by that actuality, inasmuch as he took glory and pleasure from (in the sight of) thousands stretched and lying in blood after battles.—1748, September 13.

CONCERNING CHANGES (*variationibus*) OF STATE.

3146. It is also usual in the other life for them to be reduced into an infantile, youthful, and adolescent state so completely that they do not know other than that (they are) in infancy, boyhood, adolescence. A certain one was now also reduced into that state, and did not then know other, nor speak other, than as if then in early adolescence: yea (was) with his parents and ancestors, who previously had not been able to love him on account of actualities which he had contracted: but then the love in the parents towards children or storge was excited, and they loved him tenderly. Their love was also communicated to me. He spoke indeed in such a manner, that if he were not a boy, he could have made his parents indignant: for from controversy with a brother in infancy, he said that he would take away everything: by this also (his) infantile (principle) could be perceived, that he would take away the love of parents. Inasmuch as there were many infantile, this principle was what they loved, and they comforted him (telling him), that he could carry away nothing: and now I perceive (his) brother who, though he died in infancy, is now a man, insinuating that he was willing to give him all that was his, and then (showed) a tender love, whereby the other was so affected even in opposition to (his) actuality, that he shed tears.—1748, September 13.

THAT EVERY ONE IN THE OTHER LIFE MUST PERFORM USE, AND
FROM USE, POSSESS HAPPINESS.

3147. I spoke with spirits (to the effect) that in the human body even the excretions perform use: for instance, the three biles which otherwise (for other reasons) are to be cast out, yet still perform signal uses to the intestines, and in the digestion of food: then when the remaining parts are carried out, they perform a use to the fields: hence useful (things), through barley and the like, again perform use in the body, and so on still farther. Hence it was spoken concerning those in the other life that (they) all must perform use, so that there must be no one who does not perform use to his world, the human race, the world of spirits (and) to heaven: finally, that in heaven their felicity consists in the performance of use, so that thence they obtain felicity from the Lord. That (their) felicity (springs) from performing use is evident from this, that the Lord grants them to love ends, which are uses, etc.—1748, September 13. It was illustrated by this, that in an army there ought to be no

one who is not of use: it is the same in general society, and the kingdom: otherwise he is a useless burden which (cannot be) in the other life in the Lord's kingdom, where nothing lives but uses on ends, and hence loves.—1748, September 13.

THAT THE HUMAN BODY IS ENTIRELY FORMED FROM THE GRAND
MAN.

3148. It was insinuated from heaven that this may be evident from man, whose body is entirely formed according to all the judgments (*arbitria*) of the will, so that it may bring it forth into act; the will is of love. Moreover, the human cerebrum is formed after (*ad*) the idea, as they call it, of the universal heaven of angels, and world of spirits: and from the cerebrum, as from heaven, exists all the form or structure of the body, so as to be able to correspond to its nod. Hence it is evident, that everything (pertaining) to the body, is representative of celestial and spiritual things.—1748, September 13.

THAT FEAR IS OF SHAME ALSO (*tum*) OF REVERENCE.

3149. From a living idea (and) at the same time from living experience, it was given me to know that they who are devoid of all fear of dangers, as has been already said, concerning an audacious (spirit), unless he had possessed in a like degree the fear of loss of reputation, name, and the like, which would expose him not only in the eyes of the world (*mund*), but of himself, that he would have been such a base urinous excrementitious (principle) that a baser could not be conceived. Wherefore, he possessed such a fear as cannot be described, which restrained from wandering (beyond limits) such a mind, as was completely devoid of fear of death in dangers. For fear of losing the name of bravery (*fortitudinis*) was so great.

3150, as to be in a completely similar degree with fear, in danger of death. Hence may also be evident how the Lord led him, so that he might not be a baser excrement than ever any one in the world (could be). This he also acknowledged, and confessed that there would have been such an indescribable excrementitious (principle), were he not the most timid of all in the world (*universo orbe terrarum*).—1748, September 14.

3151. Hence occurred a certain indescribable state amongst those who were conjoined in the idea, whether such a state could exist as respects filial reverence towards parents, namely: whether in reverence and shame (there could be) a similar (state)

with fear, involving obedience towards parents. Such was their state, which can never be perceived by any mortal from the various (natures) of their disposition.—1748, September 14.

CONCERNING THE EDUCATION OF INFANTS.

3152. (Those) who most tenderly love infants, so that they only (love) the *foetus*, and infants (and) are as most tender mothers, so that they can scarce live, but in a state where the tender love of infants prevails, these constitute a province in the quarter (*vico*) of the testicles, and organs dependent thence: and in woman (the province) of the neck of the womb, and of the womb with the ovaries, and each of its appendages. They who are in such province, live in the sweetest, most agreeable (and) happy life, that it cannot be described, only (that) its state (is) agreeableness and sweetness. Their province is between the loins.

3153. The opposite thereof is above the head, where nothing exists, but what causes man to be as it were mad, as is the case when youth (*juvenes*) (are) in *yrhet* thence, which is manifested by such (traits) as existed in the audacious (spirit) previously mentioned, who was in his adolescence, of such a nature, that no other (was) ever more insane. This was the very (*prorsus*) extreme of insanity, bursting out into the like, in the extremes, or corporeal ultimates; as may be known from those who are insane from such things.—1748, September 14.

THE QUALITY OF THEIR IDEAS, WHO DO NOT BELIEVE, BECAUSE THEY DO NOT UNDERSTAND.

3154. I saw by spiritual idea, and it was given to hold communication with spirits (to this effect), that the ideas of those who do not wish to believe, unless they know and understand, are formed from innumerable (ideas) of such as reason falsely concerning every object of sight: for spirits have such a cupidity that they think they know everything, and reason concerning everything: some indeed from persuasion, when yet (it is) a false (persuasion). Such innumerable ideas concur in each idea of those who do not wish to believe, unless they understand. Wherefore, if that idea (formed) from all these (ideas) were presented before their eyes, by representation of a face, or something else, there would be such base and hideous (faces), that nothing could ever appear more base and hideous.—1748, September 14. This was seen in spiritual idea, with spirits around me. A certain spirit said that he saw represented

the idea of some one, who was not so (very) evil, and that he never saw anything more hideous.—1748, September 14. And it was only a general idea, as obscure as if it were nothing. Another merely said that he did not believe such things could have been seen in the other life; his idea was immediately represented, and surpassed others in ugliness (*turpidine*).—1748, September 14.

HOW IT HAPPENS (*se habet*) THAT A SPIRIT SEEMS TO BE PERSUADED (*persuaderi*, I THINK) THAT ANYTHING IS OF HIMSELF (*suum*).

3155. A certain spirit to whom it was shown in various ways that he seems to live, yea, seems to seem to see, was thereby confused, and thought that thus there was nothing of him that lived: wherefore it was shown him in various ways that he thought he saw with his eyes, thought he touched with the hand: therefore that he seemed to himself to have eyes, and have hands. It was further told them that it is so with everything else (*ceteris*), just as with the external senses, which he seems to himself to enjoy like as when he was a man. It was equally the case with his thought, which he then supposed to be his alone, (and) this, when it was previously shown that he thought from others. Then the society from or with which he thought, was taken away from him: then his interiors seemed to think, yea in a more innocent manner. The thought which was removed was placed over my head, that he might there receive it. Hence it may be evident that it was only the society and its intuition which caused thought, and that force which was placed above the head: and that the rest (remainder) by which he lives was a purer society. It is just as when callosities (*callis*) are removed.—1748, September 14.

3156. A certain good spirit also heard it, to whom it was granted to say that since it is so what more does he wish to desire for himself, than that he may seem to himself to live: so that he may be like nothing else: and further, what more can he wish, than to live the life of the Lord? When he heard this, he was amazed, saying that he never heard of such a thing.—1748, September 14.

THAT A SPIRIT SUPPOSED THAT HE WAS SURELY MYSELF: ALSO THAT HE WAS FURNISHED WITH A BODY.

3157. (The same spirit told me that he spoke with me, in his language, to whom it was granted to reply, that it was not his (language) but mine; (our tongues were) like persons foreign to each other (*sicut ii qui loquuntur*): and further, whether he

supposes that he has lips and tongue, wherewith to speak, and what need (was there) of lips and tongue in the other life. But he thought that he had them. Another spirit also, when I stretched out (my) hand, and he supposed from the reflection given (him) that he took hold (of it), said that it was he who took hold (of it): to whom it was granted to say that so he supposes, but that it was I who took hold (of it); and further, when other spirits insisted that they were as it were my body, it was granted to tell (them) that my body is adjoined to my spirit, so that there is a body of my spirit, and that the body of his spirit was dead: and therefore, that (he) merely inflowed into my spirit, as if a spirit into another (spirit).

3158. And then when my spirit acts (*facit*) with my body, they suppose that they acted with my body: and now that this is impossible for another spirit to possess another body, unless it should act as it were obsessed: for no spirit suits (*quadrat ad*) my body but mine: according to my spirit do each and all things of the body accord or correspond, so as to make a one by corresponding. There is a nexus between my spirit and body, which can never be given between another spirit and my body.—1748, September 14.)

3159. I am informed that since it is external bonds which restrain a spirit, such as honour, shame, fear, (and) various cupidities, therefore such spirits are associated therewith and hold (him) in those bonds. But as soon as these (spirits) are removed, he rushes like an insane (person) freed from external bonds: thus reason is also taken away from them: for they then have no reason, but act from nature.—1748, September 14.

CONCERNING THOSE WHO REPRESENT (*referunt*) THE GENERAL (*communem*) SENSE.

3160. To a considerable height and extent above me there came spirits, who sounded like many together, who it seemed to me, were in no distinct idea, but in a general (*commune*) (idea) of all things: I supposed that no distinct (principle) was perceived by them, but (only) a general indistinct and obscure (principle), as is usually the case. But yet they spoke with me through other spirits adjoined to them, so that there was a sound, whose ideas I could thus perceive: for such a general (principle) could not fall into ideas which pertain to speech, save through others who are of such a nature. That they simultaneously thought the general (principle) of all I plainly perceived from so many flowing (*alluentibus*) simultaneously and as it were innumerable (flowing) indistinctly into my thought: with whom I spoke, as I have said, telling (them),

3161, that such generals cannot contain (*habere*) a distinct idea of anything, as is usually the case with the general thought of man, which is not only obscure, but a nothing (*nulla*). I said that there are indeed granted variations of generals, but still (they are) similar, for (they are) obscure, and as it were nothing (*nulla*). Nevertheless they showed me for a quarter, if not a half hour, that they had a distinct idea of generals, at the same time of everything in the general; for all the variations and changes of my thoughts together with each and all things that existed about (*circa*) the variations and changes of my thought and affection, they observed so accurately, that no other spirits (could have observed them) better. From which it may plainly be inferred that they had a distinct idea of generals, and that (this) better than others (*et quod melius quam alibi*), inasmuch as they spoke true (*dicebant vera*), and at the same time beheld each and all that was necessary to the conclusion.

3162, yea, so that I began, as it were, to fear to think anything more, for they discussed those things which I was not so willing to be discovered, as touching the affections and the like, which were hid (*latebant*) in the variety of my thought and affection. Wherefore I also perceived in (*apud*) me a listlessness as regards any more speaking with them. When this listlessness (*torpor*) was observed, there appeared a head with long hair (*crinitum*) not far from (my) face which brought itself within my body, and spoke something harshly. It was a spirit that so appeared, because, as is now insinuated, there was signified merely a (principle) similar to the body, to wit, a general (*commune*) corporeal correspondent. Wherefore, also, he at length fell into sleep.

3163. This day early, I again spoke with them: who, as they say, likewise spoke with me, (during) the night, but it was given to say that I was in sleep, so (that they must have spoken) with others. I now also perceive (that they had) a general perception—not obscure, but as I may so say, a lucid (perception) of all that exists in my thought: so that man can be better led by them than by others; for the general states of thought, so also of particulars, are, as it were varied, because they are referred (related) (*referunt se*), to the general (principle), like as they also follow from the general. This can be evident from many things.

3164. These are they who represent (*referunt*) the internal general sense in man, yea, the general sense, not (pertaining) to the corporeal memory, that is, to particulars: but the general (sense) of the memory next interior. But whence they are I do not know. It was granted me to consider (*expendere*) whether similar (spirits) are given in our earth, and to conclude, as it were, that the like are given, but are such as are in an obscure

general idea or notion. It is not yet clear to me whether these can come after death into such general (idea) of many things. I perceive that they wish to be (considered) in heaven as from another world. But they do not say so—they only perceive (so).

3165. Hence it may be apparent quite clearly, that there exists a general of many things, wherein the many are distinctly perceived ; what (may there not be) in things more interior, and in more interiors (still), and so amongst angels. And what (may not be) in the Lord who rules the universe, and is in the Providence of the most singular things, when he is in the universal (Providence).—1748, September 15.

THAT LOVE CANNOT SLEEP.

3166. From a spiritual idea I perceived that love can by no means (not at all) sleep, as may be apparent from many things in the life of the body, from parents, when (their) children are in any danger, likewise from friends, so that in itself love is wakeful.—1748, September 15.

THAT RESPECT OF PERSONS IS ALSO OBSERVED IN THE OTHER LIFE WHEN THEY ARE GOOD.

3167. ((((((It was many times observed, that persons (who) in the world (were) endowed with the greatest dignity, for instance, kings, who are born kings, and have derived from infancy (their) endowment with dignity and superiority to others, that these cannot conceal or throw off that sphere, until after many years, perhaps 100 (or) 1000. But still the sphere of that dignity is so conjoined with the sphere of probity and goodness, as not to be troublesome to any one. To those who are born so, and are upright and good, there is also shown a certain kind of corresponding subordination by moral spirits: for it (belongs) to a good spirit to injure no one, but to do a favour to every one. Wherefore, a certain one, who did not have such a corresponding sphere, being discovered to be of another character, it was given to tell him, that there was something lacking to him in external bonds: which, as it was lacking, he easily rushed into his own nature.—1748, September 15.)))))

THAT IN ALL THINGS OF THE WORLD OF SPIRITS AND HEAVEN AN EQUILIBRIUM EXISTS.

3168. That mere equilibriums exist, was also shown by (my) goings (*gressus*), when certain wished that I should go here,

others (that I should go there); also by something else (*aliud*) as was previously (done): and I spoke with spirits concerning equilibriums (saying) that each and all things in the universal body, are held in equilibrium: it is so in the atmospheric world, and in each and all the things of nature. It was further shown that in equilibrium, the slightest and least force moves, and causes that even what appears very strong and resistant, is moved. Thus is it in the world of spirits and in heaven, where there are equilibriums of all things: and thus each and all things are ruled by the Lord very easily, and with no trouble: wherefore equilibriums are preserved: hence the reason that souls must through sufferings (*vexationes*) divest (themselves) of whatever is not in equilibrium.—1748, September 15.

THOSE WHO CONDEMN OTHERS WITHIN THEMSELVES AND UTTER
DIFFERENT THINGS WITH THE MOUTH.

3169. (There is) a certain one who, during life, could (*posset*, I think) live in externals with others, and be esteemed by others, because he spoke cautiously respecting others, on account of his reputation and name: but still inwardly he condemned every one but his own (connections), and (those) joined to him by especial friendship. So that he condemned them to hell, so to speak, insomuch that they who heard him speaking from the state of his thought into which (he was) reduced; (and into which and every (state) of his life, he can easily be reduced, and then thinks the same): and others then hear his thoughts, as he speaks them, for they are (his) ideas: they who heard him speaking his thoughts, said often *faseligit*, *faseligit*.

3170. He suffered the grievous punishment of discription as to the entire (*universum*) head. Resistance being induced, and repentance long delayed; others beheld (it), but I did not see it.—1748, September 15.

3171. He said afterwards, that in civil life he was cautious in speaking, and so that he might not injure any one; (that) therefore he ought not to have suffered such a punishment in the other life, and inasmuch as it was only (his) thought, and it did not burst forth into act. But it was replied to him by others, that he was cautious for the sake of honours for himself, and that if he had been free, he would thus have acted: further, that he was rewarded for his civil prudence, to wit, by being conveyed to dignities: but in the other life it is thoughts that are punished. Since he said that he could not have abstained from thinking, therefore that he should not be punished for his thoughts, they said to him, wherefore did he thus condemn others,

when yet they were also cautious in civil life. He said because they thought evils: thus he convinced himself. Wherefore he confessed that he had sinned.—1748, September 15.

WHAT PHANTASIES ARE AND WHAT ARE IMAGINATIONS.

3172. I spoke with spirits concerning phantasies, yea, with those who supposed that they are wholly bodily (corporeal) men, although they knew that they were spirits, besides other things also, that they seemed to themselves to attempt the lowest functions of the body. Wherefore we spoke concerning phantasies, and it was granted to tell him that hence may be known what is phantasy, and that man seems to live from himself, and yet it is such a phantasy, and that it is not wonderful that there exist phantasies of this sort concerning the body and corporeal things, so long as that phantasy of living in or from himself remains.

3173. Afterwards we spoke concerning angelic representations, that still they are not, although they appear. Concerning which it was granted to say, that such things are imaginations, or representative imaginations, signifying celestial and spiritual truths, and are thus exhibited to angels and angelic spirits. Wherefore, they are not phantasies, for they feel (them), and are intimately delighted by them. Such delight and felicity cannot come from any other source than from the truths of faith which are therein.—1748, September 15.

CONCERNING THE INTELLIGENCE OF ANGELS.

3174. I spoke with spirits concerning the intelligence of angels, that it is such as can (not) be described nor conceived: as may be apparent from this one (question) that was propounded, what (is) the fear of love. Spirits who were present had no idea thereof. Wherefore it was said that what the fear of love is (may be comprehended) in that state alone, whereof it was then said (that, therein) so many things can be simultaneously comprehended in the idea of angels as can (not) be described by a great volume. (It may be) but one idea, and yet not the half could have been expressed to human understanding.—1748, September 15.

THAT THERE ARE GIVEN TWO CONTRARIES IN MAN AND SPIRIT.

3175. I have been taught by experience, that in man or spirit

can be given two contraries, to will, and not to will, (*quod velit et non velit*), and the external (may be) so strong that he never wills, but the internal (be) such that he cannot (do) other than will: one experience is in a certain one, in whom such a thing was granted to perceive; the other (experience) is in spirits of Jupiter, who were infested by spirits of our planet, who confessed that they do not wish to remain: but from internals confessed that they could not but wish to remain. (It is) so in many other things.—1748, September 16.

CONCERNING THE SPEECH OF ANGELS THROUGH SPIRITS.

3176. It was observed, that when angels speak so manifestly through spirits, that spirits are as it were in a stream or river of ideas, and thus that few things of celestial ideas can reach me, into and through words. This is circumstanced according to spirits.—1748, September 16.

THAT THE LORD RULES THE HUMAN RACE IN THE MOST SINGULAR THINGS.

3177. That everything in my previous (past) (*anteactæ*) life, has been governed by the Lord, could be evident to me, from those things which were brought forth (displayed) concerning my past life: but still more plainly from him of whom (mention was made) previously, who was the most audacious of all: the governance of his life was examined. He, had he not been so detained in a nearly similar degree, in external bonds, as respects reputation of his name, and pre-eminent glory as compared with others, would have become excrementitious above all (others), for it was only such (a bond) that restrained him: thus was he led by the Lord, as was shown, seen (and) confirmed by the angels. In like manner, it was to-day demonstrated, as I could plainly perceive in spiritual idea, that unless he had been so detained from love of women; also from intoxicating drink, so as to have drunk simply water, he would then have so fallen, as to have existed (as) an exceedingly excrementitious (principle).—1748, September 16.

CONCERNING THOSE WHICH (BELONG) TO THE WILL (BUT) NOT TO THE ACT.

3178. Certain spirits, as was previously the case, wish to be

justified because they have done no evil, although they have thought (it): wherefore it was insinuated into me, that the matter stands thus, that whatever comes into (enters) the thought (and) not into the will, this is not a sin: then if (it comes) (enters) into the will or (what is) like the will, and he thinks that this is a sin, contrary to the Lord's word, (and) will burden (his) conscience, and so shakes it off: this also cannot be a sin, but (is) a temptation. But if anything comes into (enters) the thought, and the will, so that he desires to cause only that external bonds may not hinder, this is a sin: like as the Lord says, he who looks on a girl with lust, has already committed whoredom.—1748, September 16.

CONCERNING INTERIOR AND OTHER PUNISHMENTS.

3179. ((((((They who have thought other than they did, and have prevented themselves from acting by (*ex*) external bonds, and so have exercised their thoughts, and thus have given these active life, these in the other life are also tormented, by a punishment of discription by means of thoughts, so that interior thoughts combat (*pugnent*) with exterior tacit (thoughts) like as I have learned, when long in such thought that I was exercised (*agerer*) with strife (*pugna*) and discription: also with other punishments besides, as shame and the like.—1748, September 16. To those who are overwhelmed with shame, there appears a head nodding in front.—1748, September 16)))))).

THAT CERTAIN SPIRITS OR SOCIETIES OF SPIRITS CANNOT ABIDE (*versari*) IN THE NEXT PURER SPHERE.

3180. It happened when I spoke with spirits, that I seemed to remove (*subtrahere*) from myself a sphere of a grosser sort, as is done in a spiritual manner, which man cannot understand: and when the grosser sphere was thus removed, then spirits at a distance in front began to lament that thus they could not be present: wherefore they fled away: and this also is one kind of dispersion of spirits, as is the east wind (another).—1748, September 16. By removal (*subtractionem*) as it were of shade or a grosser cloud (*nimbus*), it is understood that there are societies of such a region, that fly away; this is so represented: so that I did not then know other than that it is some sort of dispersion of shade; which was often done by me previously, when I was brought to severer and purer (things) of the senses and understanding.

CONCERNING DREAMS, HOW AND BY WHOM THEY ARE PRODUCED.

3181. (((I have learned by much experience, how dreams are produced, and what spirits produce them. When in a state of wakefulness, and when another (was) in a state of sleep, or in sleep, I was then as it were a spirit in company with spirits: and thus it was granted to me to be present with those spirits who introduce dreams, and it was also granted me to introduce dreams, and that it was so I have learned from experience, inasmuch as another waked up, three or four times, after dreams were introduced by me, and I then related the things (of his dream) which he acknowledged. It was granted me to introduce such things as were delightful and pleasant. I was then instructed by living experience, who they were that introduced dreams and how. It occurred by means of representations, for the end that the sleeper might be delighted, and there are those whose office it is to watch over man, when he sleeps, that he may not be infested by evil spirits. They discharge this office in wakefulness with the greatest delight, so that they strive (*emulentur*) which of them may be present; and because they are good spirits, they love those things which are most pleasant and delightful to those (asleep).)))

3182. These are they who in the life of the body were delighted by similar things, so that they loved with all earnestness and love to make the life of others pleasant: as (for instance) certain mothers (do) by means of sports with their infants and children; also nurses (*alumne*), and who delight to act in an infantile manner, and (were) so accustomed in the life of the body.

3183. (((They especially stand near above (man's) head, to wit, his occiput, where the cerebellum (is situated), with whom I also then spoke, and who are now also present, and direct these things which I write: I also somewhat apperceive their pleasantness in doing these things. These are they to whom is granted the province of the cerebellum, but not of the cerebrum, concerning which matter I spoke with angelic spirits (saying) that they cannot have anything from (to do with) (*de*) the cerebrum, but (they can) from (with the cerebellum). For the cerebellum is awake in the night-time, and the cerebrum sleeps: and the cerebellum, as it were, sleeps in the day-time, when the cerebrum is awake.

3184. There are other spirits besides, who occupy the province of the thorax or left breast, whom I also sensibly perceived at the same time; by whom those superior (upper) (spirits) are infested: for they wish to be present: but because they are envious and such as desire to possess those things, they are not

permitted (to go) higher than to the upper ribs: otherwise the more they are permitted to act, and infest the superior (upper) (spirits), so far are dreams troublesome and of no account.

3185. There are other spirits around about, who also desire to infest them, but good spirits do not fear them, and so disperse such things as infest, so that there are, as it were, conflicts (*pugnæ*) and victories. From which it could also be evident to me, how evil spirits contend to infest man when he is asleep, and how the Lord every moment guards every man.—1748, September 17.))

3185½. ((They also said that they could introduce sleep, whenever they wished, which was shown by experience; but it was said (that they could do so) when (it was) allowed: thus (that it did not originate) from them.))

CONCERNING THOSE DECEITFUL (SPIRITS) WHO DO NOT CARE FOR INTERIOR THINGS.

3186. (I spoke) concerning those who do not care for interior things, of whom (mention has been) previously (made) in No. 1177 to 1189 (who are of such a character) for reasons there (given). Certain of those who were of the more deceitful sort, craftly insinuated themselves into the company of angelic spirits, so that the angelic spirits were ignorant (thereof) before they inserted themselves into their companies—as was perceived from this, that a certain snowy inanimate (principle) was perceived around; wherefore the proof was given (*indicium factum*) to angelic spirits by means of the ideas of these (deceitful spirits): they (who) perceived this, but endeavoured to steal away: hence also were liberated, and it was insinuated unto them, (were) cast down, yea by a way across the provinces of the viscera of the body, with which (provinces) I was not acquainted, still downwards, to the urinous (things) which are beneath man, between each foot; the deeper, the more urinous; for they love such things.—1748, September 17.

CONCERNING MARTYRDOMS.

3187. I spoke with spirits concerning martyrdoms, because some have alleged, that because (they were) martyrs, and adorned with the crown of martyrdom, that they therefore should have preference over others; to whom it was granted to say previously, and is now here announced and insinuated, that they who place merit in these things, and so desire to have preference in heaven, are not true martyrs: because such is not

heavenly, or (a property) of true faith. Moreover it was said that many kinds of martyrdoms occur (*dentur*) to wit, (those) of Quakers and others, so that every heresy can have its martyrs, for they who persuade themselves are willing, yea desire to undergo death for their persuaded (phantasies) whatever they are; in monasteries (erected) for sake of the saints, how many painted martyrdoms exist, some of whose (victims) were thence sainted; and that it may be illustrated, it was also granted to say, that many have undergone torments, dangers, and death, for sake of women, with whose love they were smitten; as may be known to every one.

3188. Moreover others desire nothing more ardently (*potius*) than death, in behalf of their persuaded phantasy: like as those who desire to fall in battle, for sake of their own glory: these also willingly fall, for sake of the glory of their persuaded phantasy. Such phantasies can be represented in the other life by means of women: wherefore there was also represented to one who was of such a character, his phantasy, as it were a woman, whom he loved with inmost love: (yet) she was so hideous, that never (was anything) more hideous.—1748, September 17.

CONCERNING THOSE WHO EXCITE THE URINE.

3189. (((((Sometimes my (*apud me*) urine was excited, and indeed by spirits, as now also (is the case); and I am instructed that (it is done) by those who are exceedingly urinous, or wholly opposed to conjugal love, and yet are carried away by lust; who, when carried away by lust, excite ardency (*ardorem*) in the urine: which also on other accounts (*alioquin*), as in my case, is excited in lust: for that they are conjoined may be known to very many others.—1748, September 17.))))

CONCERNING HEAVEN, THAT IT MAY BE CLOSED.

3190. I plainly saw in spiritual idea, that when any one commits adultery, heaven is closed, namely, that the interiors which open towards heaven are closed, and that he who commits adultery is afterwards only in externals: so that he who rejects every marriage-duty, so as not to know its nature (*quale*), that is, so as not to be effected (*tangatur*) by the marriage-duty, that when adultery is committed by him, heaven is closed, because the marriage-duty involves the celestial Divine (principle) and the love of celestial (things). (This is) more (the case) with the (a) woman than the (a) man.—1748, September 18.

THE QUALITY OF A CERTAIN (MAN) VERY CELEBRATED IN EUROPE.

3191. A certain (man) very celebrated in Europe, namely Gustavus Adolphus, King of Sweden (who was) so celebrated in his time; he with the rest of that family spoke with me, for some days; concerning whom, all that I could perceive, was that (he was) among the lower angels: but afterwards he was discovered to be of such a quality, as was shown me, to wit, that I first discovered his sphere, when he receded, to be full of adultery: as he recedes, it is immediately perceived from his sphere. Afterwards it was shown me of what quality he was, for he retains, even in heaven, the highest (*summum*) power, in his sphere, to wit, that he sits on a horse with his face (appearing) like as when in battle, or (going) to battle, without a hat (with no hat on), with the weapons of war, like an ordinary soldier, similar as regards his countenance (*facie*): afterwards his quality was shown first, by a small dog of yellow colour, which was turned into a cat: next by a fox, in whose mouth, a white foam was as it were running down (*recedens*): then also by a great serpent: next by a certain deceitful animal (like) a small panther, which crossed over to the left side. Then also at the same time (was seen) a lion, from the region of the face, which did not appear plainly (*bene*) to me. Afterwards it was shown how he lived with women and harlots, yea, at last, filthily, so they said, nothing (could be) more filthy. In like manner, from the agreement of my observations concerning him, which I pass over, also from his sphere, I perceived that he was such an adulterer, as put no esteem on the conjugal (bond).—1748, September 18.

THAT YET PERVERTED LOVES DERIVE THEIR ORIGIN FROM TRUE LOVES.

3192. I spoke concerning these, with spirits (saying) to wit, that perverted conjugal, adulterous (and) meretricious loves cannot exist, except from true conjugal love, but that it falls into the perverted, and becomes so: and it is similar with love towards children, when it is in the perverse, it is directed (*propter*) to evil ends. Also (it is similar with those) who seek immortality and do not care for life, because of fame (reputation) and (so with) very many other things.—1748, September 19.

3193. And I spoke further with them (saying) that the case is similar with good from heaven (which) is turned into evil, in the world of evil spirits, yea, according to each one's nature:

and still plainer the life of the Lord inflows into all, yet in the world of evil spirits is so perverted, that not any vestige (trace) of life is observed, yea, with indefinite variety: in that obscure (principle) it does not appear at all; and (yet) indeed to those, who are delighted with such (perversions), it appears as the pleasant (principle) of life, so that they do not know whether or not it (is) life: and yet it is an external (principle) thus separated from internals.—1748, September 19. This, spirits acknowledged, and saw to be so.

CONCERNING SIRENS (WHO ARE) ADULTERERS.

3194. There are (some) who are persuaded that there is no impropriety in harlotry and adultery; this persuasion they finally confirm by many (considerations), so that they are persuaded to place a proper life therein. Such are siren-adulterers: for when they have a persuasion that they are decent (*honesti*) and pious, they can then almost lead wrong (seduce) angelic spirits, but it is granted to angels to recognize (their character). Concerning these, I spoke with spirits, and it was said that such are from Europe, where Christianity (prevails) (and) not from Asiatic, African and American regions.—1748, September 19.

3195. Very many things may be related, concerning their most grievous punishments; which are so grievous: then also, various with discriptions of the body, head, natural minds, (with) resistance, hence anxiety (and) hardenings (*durationibus*) (that) they desire nothing but their death, yea, exceedingly desire death; but cannot die. Many such punishments were seen by me, upward, high above the head, a little in front, on high, but they cannot be described, on account of (their) cruelty. These were shown me for continuous hours: one (*uno vel una*) after another (was punished).—1748, September 19.

3196. It was shown me, by manifest spiritual ideas, how such precipitate themselves into dreadful deaths, or deadly infernal (things). On one side was presented pleasantness, and felicity, how it opens out into very many felicities, and thus into more interior felicities, and towards heaven with all liberty, so that it desires nothing else than to enter interiorly, and more interiorly into the love of the spouse (conjugal love), thus into the interior, more interior, and inmost heaven: thus felicity leads, invites, and desires; and because love is of such a nature. Such (a principle) is most free, for the Lord thus leads man to himself. Wherefore also, never in the universe, is such delight given as (pertains to) conjugal love, which is known from externals alone: what may not be in the interior, if there are such (delights in externals): and such conjugal love is heaven on

earth. The reason that it is so, is, first, the love of the Lord towards the church, next, the propagation of the human race, which is the seminary of heaven, next, also the existence and subsistence of the universe, or creation and preservation (arise) from conjugal love.

3197. Next I perceived also in spiritual idea how (it is) with love not conjugal, or the persuasion that the conjugal debt (duty) is of no moment: (to wit) that they still place their pleasant and free (principle) in contrary (things): very many of such are in Christendom. It is not so amongst the gentiles of the world (*universi orbis*). I perceived in spiritual idea how by that pleasantness and persuasive free (principle) they remove themselves more and more from heaven and felicity, yea, as I plainly saw in the other (life), till (they reach) at last the most dreadful infernal things, so that nothing of a human principle remains, but every deadly (principle), which can never be described on account of its horribleness (*ob horrores*). A certain spirit, who was with me in spiritual idea, ran forward in front in the plane of the face, to a considerable distance, where were (spirits) of such a character. He cried out that he would show them of what character is their love, thus retaining (*tenens*) the idea. At first a most pleasant (principle) was experienced by them (*iis obvenit*); but when by degrees he came more to the front the idea was continued, as if (it represented) their progress to hell, and at length ended in such horror that they could have (endured it) no longer. For they saw the most dreadful hell before (their) eyes. Hence may be apparent what (is the nature of) the conjugal debt.—1748, September 19.

3198. Also (those women) who observe the conjugal debt, but still do not love (their) husbands, but despise them, and at length count them as nothing, were first represented (*significate*) to me by a cock, and afterwards by a tiger or sort of cat, of obscure colour, in which there was a slight grayish (*griseum*) colour (shade). It was thus signified that such thus begin like cocks, with much speaking and scolding, (and) afterwards are turned into the nature of such a tiger; and inasmuch as there are many of such a character, it was said that they still love (their) children, but this is not storge or love of children any more than (is that) of the brutes, which thus love (their) children, and indeed more than themselves. Such also are those with whom there is no spiritual principle in (their) natural.—1748, September 19. Such also were in front, a little above, who had not even a spark of conjugal love. They also restrain the conjugal (principle) because they have no such love. An after consideration comes in to confirm (this) that thus they are able to command.

CONCERNING THOSE WHO IN LIFE INSTRUCTED (*informaverint*)
OTHERS.

3199. It was observed several times that (certain ones) stand on the head, and I am informed by experience that they are those who have derived that sphere with them from life, that they should instruct others, such as preachers and others, not only good but also evil.—1748, September 19.

THAT EVIL PREACHERS CAN ALSO PREACH WITH PERSUASION AND
SPURIOUS ZEAL.

3200. Again, there was one who (was) reduced into the state of zeal which we had in congregations; and spirits said that such was (his) zeal that they could scarce have endured it. Its quality was represented (*significatus*) to me by the offensive smell (*factorem*) of the teeth.—1748, September 19.

CONCERNING PERSUASION.

3201. In order that I may know how and wherefore the Lord permits spirits to undergo sometimes such punishments and torments in the other life, I was let into a state so that a certain very friendly spirit might, as it were, be borne into the most grievous punishments, although it was others (who endured them); and then I was held in that state (so as to see) (know) that if he did not undergo such punishments as were most grievous, he would never become good. In that state I was kept with a persuasion that it was impossible for him to have become good unless tempered. In that state I could not at all pity him, still less wish to yield him assistance; for good was then in my heart and was continually infused into my meditation (*volvere*). Hence I may know how the Lord permits such even grievous punishments, because he turns everything into good, and intends nothing else but good, and what may be a means to his reformation.—1748, September 19.

THAT IN THE LEFT FOOT, UP TO THE KNEE, DWELL THOSE WHO (AS)
NATURAL (SPIRITS) CORRESPOND TO CELESTIAL (SPIRITS).

3202. In my left foot I felt a multitude of spirits: I believe I spoke a little with them, and told them that they seem to be

in the foot, but that they were dispersed throughout the world (*universum orbem terrarum*), and yet are felt in the foot; and I was instructed that these are they who are natural good spirits, and correspond to celestial spirits, so that the celestial spirits adjoined to them could have spoken with me.—1748, September 19.

CONCERNING NUDITY OF THE HEAD.

3203. A certain one desired that his head should be laid bare (*nudari*). This is usual with those from whom callosities (*calli*) are taken away, and (who) then become infantile. It is otherwise with some according to their interior constitution. But with him who wished it, when (his) head was laid bare, there appeared a bare, osseous (bony) head of the colour of the human face; and spirits said that he was of such a nature interiorly that he could never forgive any one who once seemed to him to do him harm, so that he retained vengeance till death; and in like manner the same (spirit) confessed that unless such excuse was made (intervened) (*intervenerit*) before the whole world, the honour of his reputation should be revenged; but I apperceive that not even then (would he have been appeased).—1748, September 19.

THAT THEY HAVE READ (MY) WRITING FROM AFAR.

3204. When certain were removed, according to appearance, to a distance, yea to such a distance that they were but slightly heard, they then read (my) writing from thence by (with) their mouth (acting) in (*apud*) me, better than I (could). Since they were thus able to see thence, from which it is apparent that distance is an imaginary thing.—1748, September 19.

CONCERNING SIRENS.

3205. There were many sirens with me who were afterwards represented by inverted bodies; so that as far as the head they were towards me, and the other part towards Gehenna; so they who suffer themselves to be enticed (*pelliceri*, I think) by them pass from their sweet (flatteries) to their posteriors, where was Gehenna.—1748, September 19.

CONCERNING GEHENNA.

3206. (((Gehenna appears to those who rush (*appellunt*) thither, as a fire; and indeed that it is like a fire was granted (me) to know from the heat that flowed thence into my face. Spirits said, and lamented, that such offensive smell (*fætor*) exhales thence from burnt bones and hairs, as it were, so that they could not endure it. Something of it was also brought to me, but I felt little of it. The most deceitful are there, especially sirens, who by a species of piety enter the minds of others, and most deceitfully delude and seduce (mislead) (them), so that never can any one resist unless the Lord protect him; companies (*phalanges*) of sirens flew out of thence, and were perceived through (per) the hairs and topmost (*supremum*) skin of my head, which they caused to quiver (*tremiscenter movebant*). These are also such as esteem the conjugal (principle) as of no account, (being) in the greatest (*summa*) persuasion, that it is of no account, (and) so regard adulteries as proper. Again, there came a blast (*afflabat*) thence to the nostrils, like the offensive smell (*fætor*) of bones and hairs, together with heat. Such (spirits) greatly persecute the innocent, and entice them to lusts, harlotries, and finally to adulteries, under the pretext of propriety (*honesti*). There also are those principally who were reputed in the world as leading a becoming life, (also) a few of the lower sort; and they there feel sweetness as if in their atmosphere, which is of such a nature; but afterwards it is changed into dreadful serpents, that bite and devour their breasts and genital members, as they report to me. I have heard them thence, when only a few serpents begin to arrive there (*es tangere*), (saying) that they care for nothing, because they prefer death to losing the pleasantness of that atmosphere: with such most disgraceful, lustful (*venera*) frenzy are they smitten.—1748, September 19.)))))

CONCERNING THE SIRENS OF GEHENNA.

3207. (((Certain of them were with me, and I was informed by them, that they are (not only) as it were hot, just as it seems to themselves, but are fiery, as is usual, in (their) frenzy. So also when they approach the celestial things of love, thus towards heaven, that they become cold, yea, as cold as snow and ice. They can (become) both fire and ice: thus (can undulate) from one extreme to the other, so that they are miserably tortured.—1748, September 19.)))))

CONCERNING A HEAVENLY ARCANUM.

3208. It is a heavenly arcanum, that conjugal love may so enter into heaven according to appearance, as (to reach) the inmost with a perception of felicity. This according to appearance. That communication is also actually given, is because the life of the Lord inflows, through the inmost heaven, thus, in order, through consequents, into the conjugal love of those who are kept such by the Lord, amongst whom, it does not appear other than that it enters from them into heaven.—1748, September 20.

THAT THE INTELLECTUAL (PRINCIPLE) CAN APPREHEND, OR UNDERSTAND, THAT (THERE IS) AN INTERNAL (PRINCIPLE) OR (A PRINCIPLE) INTERIOR TO ITSELF, BUT CANNOT ENTER (IT).

3209. I perceived this in spiritual idea, that the rational and intellectual (principle) can never enter those things which are interior to itself, but yet can know and understand, that there are (such), also their quality.—1748, September 20.

• THAT THE QUALITY OF A MAN IS SOMETIMES DISTINGUISHED FROM A SINGLE WORD.

3210. That all words are ideas, and one word signifies many things, is also (evident) by affinities: so that thus also may the quality of a spirit be detected. Sometimes, from the most general (things): as when it was inquired concerning some one whether he was merciful: it was said that he was kairful, which signifies mercy. When (I had gone on) farther in the way, it came to my ears, (and) I heard (as) at a distance that he was merciful, further on (I heard) somewhat nearer, that he loved the sex, or women, which also the same word signifies, farther on, when nearer, he was pitch-black, from kiam, so that he was coal-black.—1748, September 20.

CONCERNING THE EXCREMENTITIOUS HELL.

3211. The excrementitious hell is under the seat, or the buttocks, where are many, to whom human excrement is given to eat. They are those men and women (*qui vel quæ*) who in the life of the body had nothing else, as an end, but the various

pleasures of the body. One was with me; she complained of her miserable fate: then there was an excrementitious smell (*fætor*). Such are in privies.—1748, September 20.

CONCERNING A *palestra*.

3212. (((((It has been already mentioned (mention has already been made) concerning a *palestra*, a little below, in front. It was again seen by me: they (do) nothing there but sport, dance, converse, and live in delights, *ad Cereos* and so forth. From these are (come) they who (*quæ*) are borne away to that excrementitious hell.—1748, September 20.))))

CONCERNING THE RAINBOW HEAVEN.

3213. (((((It was granted to think concerning the vitreous humour of the eye, where is a pellucid substance, compounded from lesser forms, in the interior chamber of the eye: and then certain (spirits) to the right, on high, where I did not remember any one had previously appeared, said that they saw a heaven than which was nothing fairer, to wit, a pearly, then a crystalline, then an adamantine aura: as if the universal aura consisted of such flashes of light (*fulgurationibus*); then (they saw) an aura, full of the like: (this aura was) radiated in each least form, like most beautiful rainbows: then there was round about, the form of a very large rainbow, encircling (the sky) (and) most beautiful: then the same rainbow (was) as it were composed of those least (ones) or (was that) from which the leasts sprung (were originated), like most beautiful images. This is the heaven of the rainbow, or the rainbow (heaven) to which corresponds the vitreous humour of the eye.—1748, September 20.))))

CONCERNING A DECEITFUL ASSASSIN (*homicida*) WHO HAS BEEN MENTIONED BEFORE.

3214. For some time, the deceitful assassin was at liberty in heaven, in the society of similar infernal (spirits), and being cast out to Gehenna, seemed to fly like a black body, or like an inanimate mass, and still, what astonished me, there exhaled thence so much subtle poison, that it excited the deceitful and more deceitful sirens, who so scattered (sprinkled) and practised their deceits, that it cannot be described: for it would require a very long time to narrate that history. Hence was granted

to learn the quality of the sirens: who also were with me afterwards.

3215. The same deceitful assassin, when it was said (*loquutum est*) concerning the life of spirits, that there is but one (*unica*) life, to wit (that) of the Lord, consequently (that) of love: and it was shown that all were merely organs of life, and the life of the Lord inflowed, and was varied according to the quality of the organs: also that love alone is life, and this was shown that man and spirit without loves and their cupidities enjoy no life, —then the deceitful assassin appeared like an inanimate mass: thus did he represent himself, out of deceit: and then perhaps spread (his) deceptions around, like poisons; wherefore other spirits were indignant at him;

3216, and he was therefore cast, to a greater distance thence, deep down (*profundius*), on the left, and there lay as if deprived of life, so that he supposed all of life had been taken away from him: he still spoke a few words, but yet being raised up, said that he had then been, as he was in the world, or in the body. Hence it may be evident, what is the quality of a spirit, when remitted in such a state as was his when in the body. He, because of such a nature, said that he loves that life. Wherefore he was again sent thither, I believe, and such a life was left him, as was taken away, and there remains a little of life, with torment: such (a life) as I was once in: when in that state of life, he piteously begged to be liberated. I do not remember his words (*ejus vocis*): but he made piteous lamentation. He was therefore presently remitted into another state of life, into which, when he returned, he again uttered his hatreds, so that he never forgave them.

3217. At length, when it was granted to speak concerning certain things written and published by me, concerning the devil (to wit), that he was created before the creation of the world, as a copula (link) between heavenly and corporeal things; which was also confirmed by this, that they could not have been written differently, inasmuch as the Christian world does not believe different; and that he was created a good angel, but afterwards fell and was cast from heaven; besides other things: then, inasmuch as these were the principles of the worshippers of nature, he snatched at these things so eagerly, that he said he had never possessed such a life: thus he (was) as it were let into (his) true life, for he was of such a character that he snatched at these things in the life of the body, and confirmed himself, and persuaded himself (thereof); and I could observe, that from him, poisons were diffused into spirits, by this, that they being as it were bound (*ligati*) by his efflux (*effluvie*) could hardly have thought otherwise.

CONCERNING A TRITULATORY UNDULATION.

3218. I awoke, and above my head (appeared), as it were, a pillar (column), the size of my head, which acted like a perforating undulation; thus when it inflowed, like those who writhe themselves undulating somewhat grossly, by a sort of boring; it first, as it were, passed through the head, then, not so (plainly) to the feeling, (passed through) the body, but (plainly) through the sole of the left foot, where it bored through, thus boring like a pillar (*columnatim*), and this lasted quite a long time. It was inquired in mind or by speech who they were. It was said that they sought here for some one who was with me; this was also said to me; it was insinuated that these are they who in the life of the body scrutinize attentively the thoughts of others, but it is now insinuated that such are among the interior spirits who have a mind to destroy (*extinguant*) the souls of others, but who make a different profession with the mouth.—1748, September 21.

CONCERNING THE ASSASSIN.

3219. The same assassin who previously became like a black mass, as it were inanimate, he was sent to Gehenna into the society of the infernals, but not into its middle, where are adulterous women, for these occupy the middle of Gehenna. It was permitted to perceive (*sentire*) (their) detestable lasciviousness by a certain sort of lascivious undulation.

3220. He or (that is) the assassin, inasmuch as he was not a woman, was driven to the right side of Gehenna, that he might there be submerged. I do not remember whether he was there submerged, but still to some distance thence the sun penetrated the earth, and thence towards the left where (are those) who are (deep) under the earth. It was then seen how (he flowed) into serpentine bendings around to left and right, above, and now (into) bends below. There were continually represented, as it were, serpentine bendings and various twistings; these spiral twistings (I will not attempt to describe), because some cannot be described. Hence he could also inflow, and hence speak, as I heard. He was there also reduced into such a state as he was in when he killed an infant with poison, which state was communicated to me by those who could communicate such things. It is now insinuated that it was a detestable deed, and the (a) deed of detestable (spirits), to lead any one into such a state.

3221. The assassin is under the earth: he attempted to open a way for himself to glide out of thence: he proceeded towards Gehenna: they said if his head should emerge here, which continually appeared like a serpent, that then he would suffer irremediable harm (*tum immedicabile esset*); but he proceeded again towards the left and spread out, as it were, a cavernous plane towards the right of considerable width, which nevertheless did not afterwards appear.

3222. At length the same assassin, after such twistings, whirled around, as it were, such continuous spiral twistings (*circumgyrabat*) continually, so that he made circumgyrations of spheres; but afterwards being wrapped around the body, face (and) feet, as it were, (with) a cloth, so that he said he was suffocated, he then being thus wrapped, emerged from that earth, near Gehenna, in front or somewhere else, I do not well remember. He was thus wrapped up and stood a little before Gehenna.

3223. While he thus stood, suddenly there flew from him a little spirit, like an infant, with a similar human body, which afterwards came towards the upper (regions) over my head, and spoke with me, and I did not then perceive aught but evil (therein). I then spoke, concerning the same, with spirits, (asking) who he was, and where (was) the body left which appeared like a cast-off garment: whether in this remained any life, inasmuch as interiors were thus separated. It was said that that little one which (came) from him was his interior spirit with whom so much of the natural (principle) followed as could have been serviceable or obedient. Wherefore it was asked (*loquatum*) whether or no all the evil can thus exist and so enter heaven; but it was said that this was contrary to order, or the laws of order, for a man to lose exteriors: also that such appear indeed (as) angels of the interior heaven,

3224, but that they still retain such naturals as obey and are serviceable: thus regard the world of spirits as a body, just as the world of spirits considers the human body as their own. Thus (it is in) order, (so it is) now insinuated, that those things which appear left (behind), like clothing, be similarly renewed amongst (with) those who become interior angels, like as was once upon a time represented to me that garments (*vestes*) (are) left (*relictæ*) in the left eye (and are) there hidden; but that thence are called forth in order those things which are not obedient or serviceable, and are adjoined to the naturals of the angels; hence (arises) fermentation and dismissal from the heaven so that they may also be vastated as to these things.

3225. Such things as are represented by garments or clothing

are only representations of societies which remain in lowest and inferior things, and that which was represented by the little one, which (flew forth) thence, with his interiors, is the societies which are interior. Thus such things as were previously represented arise from changes of state of societies, and are thus presented before the eyes of the world of spirits.

3226. We then spoke concerning the left-off clothing, from which he seemed to speak, whether he could have lived apart from interiors, because it was, as it were, heard that he remains (therein), but inasmuch as this cannot be given that any one may live only in the body or lowest nature, apart from the interior, it was said that it is the lowest society which still has clothing as a subject, and that then another succeeds in his place, who appears to them as if inwardly in the garment, for the subject appears as if in the centre. Nevertheless, he who went forth from thence was not of such a character, but was, as I perceived, an upright (person).

3227. It was also shown how the minds of others are held bound (chained) by the like; for when he is such in his persuasion as to regard nothing as evil, like they who (are) in Gehenna, then perishes all perception of those things which are opposed to the good and true, which are, as it were, destroyed (*extincta*), so that then the spirit also thinks himself to be of such a nature. The persuasion of one can thus bind another, and induce, as it were, that he should be similar.

3228. Afterwards that assassin, when he again became nearly such as he was before, and the little interior (spirit) joined to him, inasmuch as he was courageous (high-minded) in the life of the body, and had aspired to dignities perhaps the highest; he was told that he knew their punishment according to the laws of earth; that they who perpetrate such things were buried within such (a spot in a profane place); and it was said to him if any one had committed such (a crime), and he should judge him, what sort of judgment would he pass; he said that he would be one of the sternest (*maxime serios*) judges, and would so condemn him: wherefore he condemned himself.—1748, September 21.

CONCERNING THE RAINBOW.

3229. (((There were represented to me species of rainbows which were often seen previously before the eyes, and now whilst in the midst of such a scene, (I saw) a sort of green, as it were, grassy (spot), and after that, as it were, an earth (*tellurem*). (There was) a sun not visible but illuminating it, and at the

same time diffused a light round about, so bright and beautiful, that it cannot be described. No comparison exists between that light, and our light of day or noon, also in that lucid circumference (were seen) most beautiful variations of colour: in a lucid pearly plane (ground): indefinite are the variations of this sort.—1748, September 21.)))))

THAT THE THOUGHTS MAY BE BROUGHT FORTH IN THE OTHER LIFE.

3230. I am informed from experience, that whatever good (any one) has thought and spoken in the life of the body, that this can be brought forth: he is remitted into that state: then each and all things (pertaining) to him are opened, and then at the same time angels know whatever they had thought and spoken. Wherefore the memory of particulars is never obliterated in the other life: but what he has thought and spoken is not revealed unless the Lord permits and allows.—1748, September 21.

THAT THE LORD DOES GOOD TO (HIS) ENEMIES.

3231. I was overcome with sleep (*somno eram soporatus*) in the afternoon, and with quite a sound (sleep). When I awoke there were many around me asleep, (*in somno*) even spirits who wished to lay snares for me: these also overcome (*gravati*) with sleep were fast asleep (*dormiebant*): so with all who came up with the purpose to injure me. When they awoke, they said that they have been asleep, and fled away one after another: one said that he had not wished to sleep; it was perceived that he wished to injure (me). Hence I spoke with spirits (saying) that the Lord alone watches over all, even (his) enemies, and does them good.—1748, September 21.

3232. Hence it was granted me to know that evil spirits are compelled to sleep with (*apud*) man, and so cause that man may sleep: yea, soundly (*bene*) although surrounded with evil spirits. Otherwise, should they also lay snares for man, as they desire (to do) to (for) every one, they would then perceive, if not asleep, that they were spirits separated from man. That this may not happen, spirits ought to sleep. This was now disclosed to me.—1748, September 21. When they do not know other than that they are man, they then do not injure: this would be (to injure) themselves; but when man sleeps, and they are awake, they then can know it.—1748, September 21.

CONCERNING THE SPIRITS OF MERCURY.

3233. (I have again, by means of (through) intermediate spirits, heard the spirits of Mercury, who spoke in volume (*voluminutim*) so rapidly, that scarce could (an intermediate) spirit have uttered it. There was, as it were, a volume of them speaking together. But it was not their speech, (but) only the thought of the interior sense or memory that flowed into the speech of the intermediate spirit, (and was so rapid). It was similar with the perception of those things, which were thought after that. So promptly did they perceive them, that at once, and in a moment, they judged (decided) as to the quality, saying, "This is so; this is not so; this is the quality." So that their decision (*judicium*) was almost instantaneous; and, moreover, they were similar to what they were before. This is remarkable, that their thought was brought to me in such volumes, that the spirits quickly undulated above me like an atmosphere; also that the cogitative undulation did not flow (*labereter*) towards the left eye, although they were some distance to the right.—1748, September 21.)

3234. (From these things it may be concluded, that whatever spirits hear they retain much more readily than men, although they do not know they retain these things; for thus is formed the interior memory. Man being ignorant (thereof), and the purer the angels, the more readily and fully they retain, so that no idea may perish. It is evident from those who so readily decide concerning each and all things, this cannot happen unless they retain.—1748, September 21.)

3235. (When it was represented to them (that) perception is of the Lord, yea, by means of representations, then, immediately in an instant, as it were, they said, that it is not so; that he does not know that this is so: so that they were then distinctly aware what perception is,—which our spirits do not know or understand, even in the grossest manner.)

3236. (Still, however, spirits of this world (*telluris*) spoke with these, by angelic ideas, and said, much more readily than those (spirits of Mercury) what they did not know and what they knew; and very many things more rapidly than those (spirits of Mercury), so that I perceived those (spirits of Mercury) acknowledge, like as they also confessed, that therefore they were nothing as compared (with our spirits); that (our spirits) knew things which they did not know; also, that (our spirits) knew at once what they knew: this so suddenly, by means of interior ideas, that they could not but have been amazed, as they now allege. Afterwards, they spoke in indignation; thus grosser spirits overcame, even the evil (ones).)

3237. (((They did not admit that they were represented as men, but as crystalline globules.)))

3238. (For some time, there was again conversation between them and the angels of the Lord, and it was said to them, in rapid moments, through ideas not understood by me, that they know and do not know what is (evil); also, that there are indefinite things which they do not know, indefinites in every idea, and that they cannot know even generals to eternity. This also was shown them, even to acknowledgement (so as to be recognized); furthermore, the angels spoke with them such things as they did (could) not perceive, save by changes of state; which things, they said they do not understand, but perceive by means of changes of state. It was then said to them that every change (the least), now (occurring), contains indefinites. At length, when they perceived this, they humbled themselves; their humiliation was represented to me by the letting down of their volume more and more, towards deeper (regions); and that still the elevation could not be concealed, on account of the volume being hollowed, and elevated at the sides; thus also by means of a sort of reciprocal slight motion (*motitationem*). It was also told them what it signifies, or what they think in their humiliation; thus they are halved; a half part of the volume (is) above my head; they are removed (*relegabantur*) towards their planet, upwards at the back. The other half remaining in humiliation; which was a proof (sign) that they who are such as could not humble themselves, were sent back home, that they might lean there).

3239. ((Their) internal sense is such, that it delights only in the knowledges of things, and nothing beyond. Wherefore, also since there are interiors, which pertain to uses, they do not care (so much) for these; consequently not for ends, thus for the only end: hence also it comes that they are proud, and because proud (*in fastu*), therefore, the life of ends and uses cannot inflow into them, before that pride is taken away from them. This pride it is which has done most of those things which I have described; for they despised others in comparison with themselves. They who are in a state of humiliation have now acknowledged, with some weeping, that the Lord alone is their Lord; they then acknowledged that what they know scientifically, it is also given them to know intellectually: for they do not worship another (Lord); but inasmuch as they esteem themselves above others, they do not care.)

3240. (Those spirits (were) around me, together with the spirits of our world (*telluris*), when they came into a grosser sphere to me; and at the same time they wondered that those things which I wrote, were so gross, inasmuch as no idea, as it

were, was therein. But it was granted to reply, that the men of this world are of such a character, that they did not understand the tenth part, and a much less part of those things which were written; so that it can scarcely be written so grossly, as that (men can perceive) anything as they perceived (it). I added, that they do not even know that an internal sense is given, but (suppose that it is the body which feels; therefore do not believe in a life after death, nor that the spirit exists (*dari.*) They then asked if such can become angels: it was said that they who spoke with them must have been such in the life of the body and yet are now so intelligent; and in the life of the body they know not the least of those things which they had said (to them) whereat they marvelled.—1748, September 21.)

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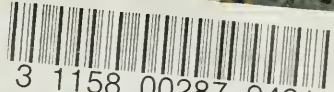
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